

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

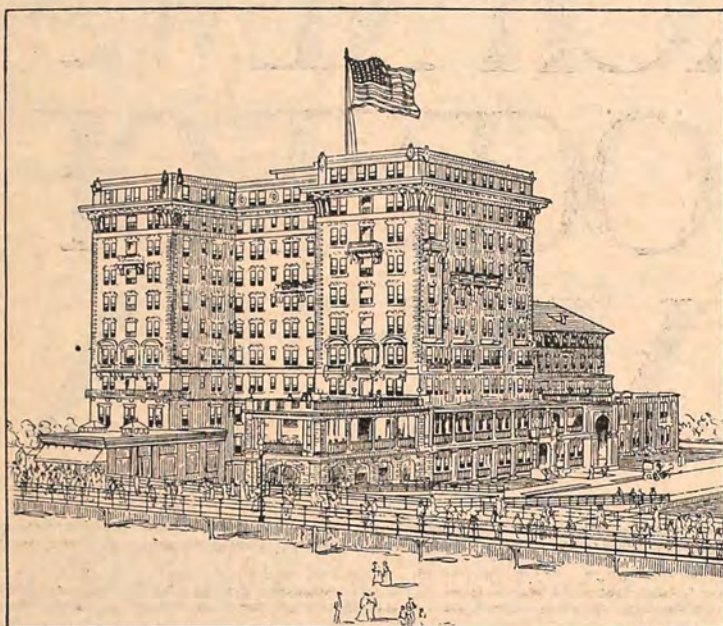
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PHILADELPHIA, FEBRUARY, 1916

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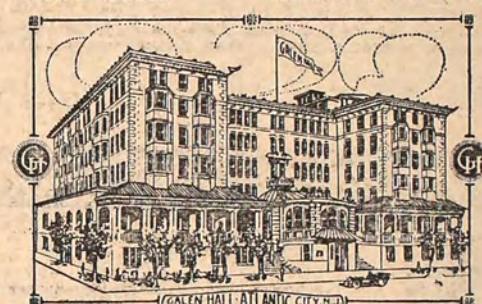
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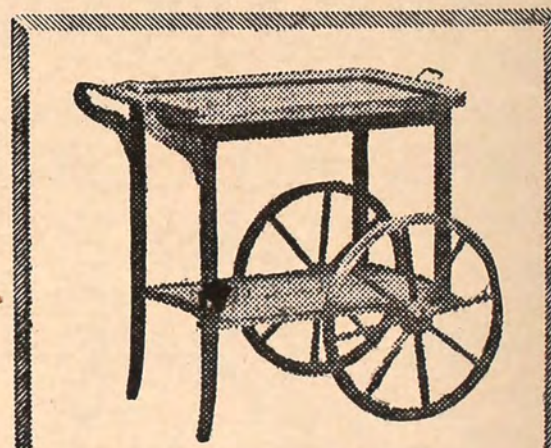
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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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Notes on Confirmation

I.

Recent local controversy in regard to Confirmation, or the Laying on of Hands, has reached beyond the particular occasion that gave rise to it. The question actually raised as to what would, or would not, be involved by the Laying on of Hands under unusual circumstances (i. e., on men not in a definite relation to the Parochial life or organization of the Episcopal Church) has inevitably raised the deeper question: namely, what is meant, or involved, by Confirmation when given under quite ordinary circumstances, in the usual or normal life of the Church? If there has been difficulty felt in answering the first question, this difficulty evidently comes from lack of clearness or certainty in regard to the second. If we are not clear as to the usual or normal meaning of Confirmation, we are bound to be very much confused in judging of it in an abnormal case. Both for our Clergy and Laity alike it seems therefore worth while to indicate certain lines of approach to, and thought about Confirmation, which may tend to clarify and deepen our convictions.

II.

First, we need to have a clear and vivid notion of what Confirmation was, and meant, in Apostolic days, i. e., of what the New Testament record or witness is. This may be outlined as follows:

(1) The Gift of the Holy Spirit to the Church, and to the individual, is the characteristic thing (or "differentia") of Apostolic Christianity. "The Gift of the Spirit makes the Christian." It is the fulfilment of God's purpose of love to men in Jesus Christ. "Having received the Spirit in His human nature, as soon as He is exalted to the Father's right hand, and glorified, Jesus the Son of God, pours forth the Spirit upon the Church." So He promised. For this He told them to wait expectantly. What He promised, that He fulfilled. The Spirit communicates the "manifold gifts" of the grace of God; reveals the meaning of the Incarnation; increases the Disciples' faith; makes real the fellowship of men with God and with each other. The Book of Acts has been rightly called "The Gospel of the Holy Ghost." This emphasis and witness is sustained and implied in all the Apostolic writings.

(2) This Gift of the Holy Spirit was given originally at (Pentecost), and in certain later cases, *immediately* (i. e., without direct human agency), and was attended by extraordinary or "miraculous" outward signs. But, even from the first, there is no suggestion that extraordinary and unexpected ways and means are the best or most desirable, or that "miraculous signs" are of the essence of the gift. In the case of Cornelius, St. Peter urges Baptism, even though without Baptism, or any external form, Cornelius had already received the gift. And St. Paul expressly charges the Corin-

thians not to value extraordinary and "miraculous" signs (with which he is perfectly familiar) too highly, but to remember that *love* is the highest of all spiritual gifts.

(3) As time goes on, the extraordinary and the "miraculous" become less and less associated with the Holy Spirit. "In the habitual teaching of the Apostles, the thought of extraordinary *charismata* has a quite subordinate place." A regular, formal, and ministerial method of communicating the great gift becomes the recognized and gladly accepted way of obedience to, and faith in, Christ. "Let everything be done decently and in order" is the rule, not at all because the reality of the Spirit's gift and operation is diminished or diminishing, but because, in the fulness of His love and power, He has chosen to work through definite channels, which shall surely convey, although they do not circumscribe, His grace. The New Testament record is singularly free from the idea that God is bound by, or restricted to, any particular method in His bestowing of His gifts. On the other hand, there is not the least trace of the notion that it lies with men to determine the method to be used. It is all controlled and directed by God's will. As He makes His will clear, men are to conform, not only with humility and faith, but also with devout thankfulness that He has vouchsafed to make it clear and simple. In a word, this change in method from the extraordinary to the ordinary, from the abnormal to the normal, marks an advance in the security of spiritual privilege. It means a more sure pledge and a more intelligible revelation of God's faithfulness.

(4) The regular and normal method which came thus to be established, at first side by side with, and then in place of, the extraordinary and the "miraculous," was that of the Laying of Hands, with prayer, on those who were baptized. It was from the first an essential point that *every member* should receive the Gift of the Holy Ghost "which makes the Christian." The one hundred and twenty in the Upper Room on the Day of Pentecost, had no special or peculiar privilege. All those whom "the Lord added daily to the Church" were to share equally with them. "There is one Body and one Spirit." As every one was to be baptized, so every one, having been baptized, was to receive "a definite bestowal of the Holy Ghost, consequent on, but distinct from, Baptism." This seems from the first to have been the universal rule and custom, and definite provision was made for accomplishing it by the Laying on of Hands. Simon Magus, offering to buy the power and authority to lay on hands, is evi-

dently a trustworthy witness at this point to the experience and faith of the Apostolic Church that "through the laying on of the Apostles' hands the Holy Ghost was given." As Bishop Chase, of Ely, puts it: "Confirmation is the Pentecost of the individual soul." Pentecost reaches to, and includes, each new convert through the Laying on of Hands.

(5) As to the proper Minister of Confirmation, the New Testament seems quite explicit in restricting its administration to the Apostles. From Apostolic days to our own, following the same order, the Bishops, as successors to Apostolic authority in Ministry, have been held the only competent ministers of Confirmation, and the established and unbroken custom has been for them to administer it, either by actual personal contact with each Candidate (as generally in the West) or indirectly, by blessing or consecrating the *chrism* or oil which Priests may then apply in Confirmation (as in the East).

III.

So much, in a very scanty summary, for the Apostolic Church. What is the faith and practice of the Episcopal Church in regard to Confirmation? Here, again, five points may be noted:

(1) We very definitely mean to stand for, and adhere to, the fulness of the Apostolic faith as witnessed to in the Apostolic writings of the New Testament. Our appeal to Scripture, while *exclusive*, on the one hand (nothing is to be held "as necessary to salvation" but what may be proved or concluded from the written word) is *inclusive* on the other (nothing is to be omitted from the "entire substance" of the faith as witnessed in the sacred record). On this ground the doctrine and practice of the Laying on of Hands holds its secure and permanent place among us.

(2) In thus continuing to teach and practice Confirmation, we do so in the same sense and for the same purpose as prevailed in the Apostolic Church. Confirmation *with us* is not a newly devised substitute, or alternative, for the "Apostolic Rite." It is the Apostolic Rite itself. Our American Prayer Book emphasizes this point even more strongly than the English Prayer Book. For in our Confirmation Service we have introduced a passage from the Book of Acts which, more clearly than any other Scripture passage, indicates the meaning and purpose of Confirmation as administered by the Apostles, as well as the precise method of its administration. We take this passage of Scripture both as our authority and our model. We witness with quite unmistakable clearness to our

Philipp Runkelander

Philipp Runkelmann

Thomas J. Garland

The number of men in attendance last year exceeded 350 and the Conference proved so helpful that arrangements are being made for a similar conference which will be held in the parish house of the Church of the Holy Trinity, Twentieth Street below Walnut, on Lincoln's Birthday, Saturday, February 12th. The Church Club, the Brotherhood of St. Andrew and the Central Missionary Committee are co-operating in arranging the Conference. It is believed that the program as arranged will be found very helpful to those

who are interested in all lines of service in the Church, and the committee confidently hopes that the attendance will exceed that of last year.

The Bishop of the Diocese will preside and open the Conference at 3 o'clock. The general subject is "Problems for Solution by the Church." The Rev. William E. Gardner, D.D., general secretary of the General Board of Religious Education, will open the discussion on "Problems in Education." The Rev. William H. Milton, D.D., rector of St. James' Church, Wilmington N. C., a member of the Board of Missions, will make an address and lead the Conference on "Meeting the Missionary Opportunity." Supper will be served in the parish house at 6 o'clock and the Conference will reconvene at 7.30. At the evening meeting Rev. Augustine Elmendorf, executive secretary of the Social Service Commission of the Diocese of Newark, will speak on "Problems in Community Service." The Conference will be closed with a consideration of "Work Among Men and Boys." Addresses on this subject will be made by Walter M. Wood, general secretary of the Y. M. C. A., and Dr. John Wilkinson, the president of the Philadelphia Local Assembly of the Brotherhood of St. Andrew.

It is hoped that those who attend will come prepared to ask questions and to take part in the discussion which will follow each of the addresses.

Tickets for the supper, costing sixty cents, can be obtained from Charles E. Beury, 1018 Real Estate Trust Building; Edmund B. McCarthy, 1201 Chestnut Street; Ewing L. Miller, Church House, or at the Conference. It is desired by the committee that as far as possible the tickets will be procured before the day of the Conference.

The committee in charge is as follows: Frank O. Zesinger, chairman; Louis B. Runk, Edmund B. McCarthy, J. Lee Patton, Harry Powell, Charles E. Beury, Edward H. Bonsall, Shippen Lewis, George H. Strecker, S. M. Meehan.



The Workmen's Compensation Act

At the request of the Bishop of the Diocese made at the December meeting of the Social Service Commission, a special committee consisting of Mr. Montgomery Harris and Mr. Franklin Spencer Edmonds was appointed to prepare a letter to the clergy and accounting wardens of the diocese, regarding the Workmen's Compensation Act which went into effect the first of the year, and particularly with reference to the effect of this act upon the churches. This act is in harmony with similar acts which have been passed in many of

the states, and gives an election to all employers of labor to decide whether they will come under the provisions of the new law or not. If they decide to come under its provisions, then they must take out insurance against accidents to their employees, either in the State Insurance Fund or in a regular insurance company, or in some other manner to be approved by the administrative officials of the state. If an employer decides not to come under the provisions of the act, then the act provides that in the future, if a suit for damages for personal injury to an employee in the course of his employment shall be brought against that employer, certain defenses, such as negligence of a fellow-servant, the assumption of the risk of the employment, or contributory negligence (except in the event of the employee's intoxication or reckless indifference to danger) shall no longer have consideration or avail the employer as a bar to the action.

The question has, therefore, arisen as to whether churches are employers of labor in their relation to their clergy, musicians, sextons, etc., to such a degree as to bring them under the terms of this act. It has been generally held until the present that charitable corporations, such as churches, cannot ordinarily be held responsible for injuries to their employees. It is impossible to tell whether this expression in favor of charitable corporations will be maintained under the Workmen's Compensation Act, until a case involving the question shall have been carried into the Supreme Court and finally determined. Arguments and opinions have been advanced on both sides of the proposition. In general, however, it may be asserted that the principle of the act in requiring insurance against accidents to workmen and compensation for workmen on a clearly defined scale is in harmony with the best humanitarian impulse of our times, and that there is a strong tendency to extend the operation of this principle, so that in time all employers will be included.

The Compensation Board has made an official ruling that churches and hospitals are within the scope of the act. We feel, therefore, that until the legal application of the act to charitable corporations has been absolutely determined, it would be a safe policy upon the part of the churches to regard themselves within the scope of its operation.

If this view is accepted then the question will arise as to whether a church shall elect to come under the terms of the act or in the event of an opposite conclusion a choice must be made whether the insurance will be carried in a regular insurance company or in the State Insurance Fund.

The Commission has been advised that the state rate is five cents per one hundred dollars annual payroll for clergymen, choristers, etc., and sixty-seven cents for janitors, etc.

The spirit of this act the Commission believes to be in harmony with the broad spirit of Christian Social Service. It considers that by following the course of action indicated above a church will be absolutely safe in the event that it should be finally determined that the charitable corporations are subject to the operation of the act.

The Commission will be very glad to give any information on this question. The communications may be sent to the secretary.

At a recent meeting of the Commission it was determined to take up the question of the boarding and rooming facilities for working girls in the city of Philadelphia, it having been long known that this problem offers a large field for Social Service work. There have at times been some investigations into this subject and

there are already in existence some excellent boarding homes and co-operative clubs which provide homes and good influences and surroundings for at least some of the girls who come to the city for employment and who have no relatives or friends with whom to live. The object of the Commission's interest in the matter is not of a character merely to duplicate already existing agencies or to build up another organization to do work already being done, but rather to make such a comprehensive study and to obtain such adequate knowledge of both the need and of the ways to meet it that it may perhaps suggest ways and means whereby more can be done and Christian people interested and made aware of their Christian responsibility towards those in need in our midst.

Miss Mary Gillette of the Travelers' Aid Society addressed the Commission and furnished some most helpful information and suggestions in regard to this matter at the meeting of January 19th.

REPORT OF THE ADVENT PREACHING MISSION

When the General Committee on the Advent Mission came together on the 10th of January to close up its affairs, a sub-committee of three was appointed to prepare a report of the Mission, so far as such a report is possible. It is evident that any account of such an effort must be incomplete. Mere figures of attendance, though interesting, tell nothing of the deeper and real results which may have been produced. Even the opinions of the clergy and of other Church people must be formed upon inadequate knowledge. Who can tell what seed was sown in the hearts of hearers, what influences were set at work, what decisions were secretly but definitely made, or what far-reaching consequences may flow from these decisions? Obviously no one knows all the facts save He "unto whom all hearts are open and from whom no secrets are hid." Therefore, what follows is set forth as a general and necessarily superficial estimate of what was accomplished.

The committee was organized in June with the Rev. Floyd W. Tomkins, D.D., as chairman and the Rev. A. J. P. McClure as secretary and treasurer. Four sub-committees were set to work upon Ways and Means, Mission Preachers, Devotional Literature and Publicity. The diocese was divided into thirty

groups of parishes and missions, each with a central parish whose rector was asked to act as convener for the clergy of his group, and take charge of local arrangements. The information which is at hand shows that Mission services were held in all but three of these groups, and touched in all between eighty and ninety places, if each church in which at least one special service was held be counted. The plan of grouping worked in general very well, and in some of the groups was notably helpful in giving a sense of solidarity which had been lacking before. The amount of preparation varied from none at all to complete and well-organized effort, extending over several months, and the reports that have come in show uniformly that the results were in proportion to the preparation. Perhaps the best way to convey the impression which these reports give is to quote briefly from some of the more characteristic ones:

"On the whole I consider the Mission successful, though it did not reach a great number. Those who came were helped, I am sure, and I feel that it helped me."

"The services for our group were daily and well attended. The thing was a success intensively, it accomplished little extensively."

"In our group of three parishes, whose communicant lists total about 1,600, the

attendance for the week was 4,269. A house to house canvass was made by a committee from the three parishes, and many persons used the prayer for the Mission. The results, so far as we can see, were very helpful, but resolution cards were not signed in any number, nor apparently were many outside the Church reached."

"The attendance was large and both the parishes concerned were well represented."

"As to results, it seems as if comparatively few were reached outside of those already members of the Church, except that the noonday preaching in the mills did reach small groups composed of other faiths or no faith. The most marked result was in deepening the religious life of our own people. The missionary was admirable in sermon, instruction and answers to questions. The Men's Bible Class has requested fuller instruction along some lines started at the Mission."

"Resolution cards not used. Results hardly worth while mentioning. No outsiders attending. Would not take it up again another year."

"Helpful for Church people but not reaching outsiders. Resolution cards not used."

"Resolution cards used. Very good mission."

"Very helpful in strengthening the lives of Churchmen. Good thing for

next year, would go into it again. This year not at all evangelistic."

"Results very helpful. Prayer cards largely signed. One hundred and twenty resolution cards signed. Many requests for instruction. Eight or ten preparing for confirmation as result of Mission. Attendance 25 per cent outsiders."

(Very careful preparation in this place.)

"Quite a few outsiders reached. A splendid idea. Would go into it again with great zeal. A wonderful help to the clergy."

"Great many outsiders reached. Attendance average 700. Splendid Mission."

"No results outside regular congregation. Would not attempt again for many years. No great positive results. Many letters received by rector, some protesting, some wishing Mission to continue."

"Resolution cards largely and helpfully used. Most helpful, very enthusiastic, wonderful influence, reaching many outsiders, confirmation class shows results."

"Resolution cards used very helpfully. Large results and enthusiasm."

"Fourteen day mission for children, averaging 250 children. Definite course of instruction. Splendid all the way through."

"Resolution cards used widely, some results noted in confirmation class. Very helpful all the way through. Many outsiders attended. Should be done again."

"Fine Mission, very helpful. Especially among children results were seen."

"I saw no evidence that any of the unchurched or outcast elements in the community were reached or could have been reached. The addresses were helpful to those who attended."

"Results not startling, but on the whole satisfactory."

"Made a deep impression and we hope for much. Deeply grateful for spiritual help."

"In my opinion the Mission was a very real success. The church was crowded at all the preaching services, about 500 every evening. I am constantly hearing of those within and without the congregation, who were helped by the Mission."

"I was disappointed at the attendance, every effort having been made to announce the Mission. The missionary was a very spiritual preacher and was much appreciated by many."

"We prayed for a Mission—God gave us a Retreat. We went out into the

highways and byways with our invitations, but those who came in were for the most part communicants. Other things were conscientiously set aside and for six days we retired for meditation upon God's word, self-examination and devotion. Our life will be purer and stronger for those services. Some were brought from doubt into clear faith; some were aroused from their neglect and indifference; some forsook their sins and were brought into newness of life."

"The Mission was well attended and resulted in good."

"Felt much encouraged at the result."

"I am sure that much good was done. Sunday, December 12th, I baptized twelve persons, among them a Jewish child aged twelve. Her grandmother is receiving instruction and I hope to baptize her this month. This is one result of the Mission."

"The general influence upon the congregation was good, though we did not reach any outside the Church, and the services had been widely advertised."

The above comments represent practically all the groups where work was done. They speak for themselves; the places where no good was done are few, and in some centers a really astonishing response was made. The statistics of attendance which have reached the committee are so incomplete that no trustworthy conclusion can be reached from them.

In conclusion, three incidental features of the committee's work should be mentioned. First, the helpful day of devotion spent by some of the clergy with the Bishop at St. Martin's-in-the-Fields just before the Mission opened so greatly impressed those who participated in it that they asked with one voice that some such opportunity might be given to the clergy every year. Secondly, the committee notes with satisfaction that the offerings taken at the closing service of the Mission in each place more than sufficed for all expenses. They amounted to \$1,156.86, and the entire cost of the Mission was \$1,064.16, of which \$597.97 was for the traveling expenses of those of our missionaries who came from outside the diocese. There were eighteen of these out of the forty-three clergy who gave their services for the Mission, and the diocese owes to them a great debt of gratitude.

Lastly it may be recorded that the committee circulated in the diocese 10,000 copies of the Bishop's Foreword, 5,000 Intercession folders, 17,900 prayer cards, 500 explanatory booklets, and 23,200 resolution cards, and issued 2,500 posters.

FLOYD W. TOMKINS,
GEORGE L. RICHARDSON,
JOHN W. WALKER,
For the Committee.

THE INSTALLATION OF DR. FOLEY AND DEAN BARTLETT

Under the best of auspices and in a manner befitting the occasion, with imposing formality on Tuesday, January 18th, the authorities of the Philadelphia Divinity School formally installed the Rev. George G. Bartlett as Dean and Rev. Dr. Foley as Professor of Systematic Divinity. The exercises were held in St. James's Church, Twenty-second and Walnut Streets, which was filled with a notable congregation. Five bishops of the Church, representatives of over twenty of the leading universities, colleges and seminaries of the East, a large body of the alumni, the clergy of the diocese, the Joint Boards and the student body of the School, besides many laymen conspicuous in the Church and State were in attendance. It was a strictly academic occasion and the long procession of dignitaries and scholars in cap and gown with their varied colored hoods was most imposing. The liturgical service was conducted by the Rev. Prof. Robinson and the Rev. W. S. Baer, Dr. Mockridge reading the Lesson. Elaborate music was rendered by the full choir of the church.

The Bishop of Bethlehem (Dr. Talbot), president of the Joint Boards, presided and formally inducted the chosen professors to their respective offices. Dr. Foley was presented by the Rev. Dr. Tomkins and Dean Bartlett by Bishop Rhineland. Dr. Foley and the Dean each delivered an inaugural address. (These are shortly to be published and will form valuable contributions to current theological literature.)

In his address Dean Bartlett referred to the decreasing number of candidates for the ministry, saying:

"The remedy is this: So to equip our School that no outward repulsiveness shall any longer obscure its true charm; so to place it that it may have a strategic position with reference to the chief

body of students in our neighborhood, and when it is so placed and equipped to manage it so that it may continually be bearing witness on behalf of the ministry and winning recruits for it."

Doctor Foley's address was a defense of Christian dogmatic theology, which, he said had been assailed to such a degree that publishers hesitated to print books on the subject.

"We are in the midst of that period of criticism which inevitably follows an age of dogmatism." Doctor Foley said. Nevertheless he took an optimistic view of the situation, saying there never was a time "when the teacher of theology had so clearly outlined for him both the obligations of conservatism and the chance of hospitality toward fresher aspects of truth."

A luncheon at the Rittenhouse followed the service, at which the Rev. Dr. Francis Marion Taitt, president of the Associate Alumni, acted as toastmaster. Greetings were voiced by Bishop Talbot, the Rev. Dr. Andrew D. Heffern, the Rev. Dr. G. Woolsey Hodge, Edgar Fahs Smith, provost of the University of Pennsylvania, and the Rev. Dr. Samuel Hart. The Rev. Professor Melancthon W. Jacobus, dean of Hartford Seminary, delivered an address.

The following is the list of official delegates, in order of the date of incorporation of the institutions they represent, in attendance:

Harvard University—The Rev. Henry Bradford Washburn, A.B., B.D.

University of Pennsylvania—Provost Edgar Fahs Smith, Ph.D., Sc.D., L.H.D., LL.D.

Columbia University—The Rev. Raymond C. Knox, S.T.D., Chaplain.

The Academy of the Protestant Episcopal Church in Philadelphia—Headmaster Philip Justice Steinmetz, Jr., A.B., B.D.

Princeton Theological Seminary—President J. Ross Stevenson, D.D., LL.D.

General Theological Seminary—The Rev. Loring Woart Batten, Ph.D., S.T.D., Professor of the Old Testament.

Auburn Theological Seminary—The Rev. Charles Spencer Richardson, D.D.

Virginia Theological Seminary—The Rev. Carl Eckhardt Grammer, S.T.D.

Trinity College—The Rev. Arthur Adams, Ph.D., B.D., Professor of English.

Evangelical Lutheran Theological Seminary, Gettysburg—The Rev. Herbert C. Alleman, Professor of the Old Testament.

Western Theological Seminary, Pittsburgh—President James A. Kelso, Ph.D., D.D.

Hartford Theological Seminary—Dean Melancthon Jacobus, D.D.

Union Theological Seminary—The Rev. James Everett Frame, D.D., Professor of Biblical Theology.

Rochester Theological Seminary—Dean Joseph William Alexander Stewart, D.D., LL.D.

Berkley Divinity School—Dean Samuel Hart, D.D., LL.D., D.C.L.

St. Stephen's College—President William C. Rodgers, D.D.

Lutheran Theological Seminary, Philadelphia—Dean Henry Eyster Jacobs, D.D., LL.D., S.T.D.

Lehigh University—Vice-President Natt M. Emery, A.M.

Episcopal Theological School, Cambridge—The Rev. Henry Bradford Washburn, A.B., B.D., Professor of Ecclesiastical History.

Crozer Theological Seminary—President Milton G. Evans, D.D.

Temple University—Dean Walter B. Shumway, D.D.

Dropsie College—President Cyrus Adler, A.M., Ph.D.

The bishops present were Bishops Rhinelander, Talbot, Van Buren, Thomas of Wyoming, and Israel of Erie. Rev. Henry M. Medary, Class of '99, was master of ceremonies and Rev. W. Arthur Warner, '96, secretary of the Joint Boards, acted as marshal.

Every friend of the School must rejoice at the success of the day and realize its real significance. These exercises of installation are the first step in a forward movement which has been agreed upon by the authorities looking to the enlargement and betterment of the School, the details of which have already been made public in literature which is being widely distributed. The plan involves a change of location which will make possible a closer affiliation with the University, more suitable buildings, the increase in teaching facilities and the enlargement of the curriculum. The entire program naturally resolves itself into "units" (each in a measure independent, yet severally closely related) which may be distributed over a term of years and involving for its completion about \$1,000,000. A campaign to raise at least \$350,000 of this total is about to be launched. That the plans, so wisely and carefully worked out, *should* be realized

no one who has given the matter any serious consideration questions. Whether they shall be rests entirely with the friends of the School. Certain it is that this inaugural has helped mightily.

BENJAMIN S. SANDERSON.

ARMENIAN RELIEF

A committee of prominent citizens of Philadelphia representing all religious groups, have been faithfully at work in the effort to rouse and inform public sentiment in regard to the unspeakable cruelties of persecution which the Armenians have suffered at the hands of the Turkish Government and nation, and also to raise money for the immediate relief of the thousands of suffering and starving people in Armenia. The mass meeting which was held at the Academy of Music on December 13th was organized by this committee with this twofold object in view, and has done much to help.

It is hoped that the needs of the Armenians will meet a response in every congregation of the diocese. Subjoined to this is a list of contributions which have been so far received directly through the Bishop, who is a member of the Armenian Committee in this city:

St. George's Church, West.....	\$7.75
Mrs. H. B. Gill.....	5.00
Mrs. John Markoe.....	250.00
A Missionary in China.....	200.00
Anonymous.....	50.00

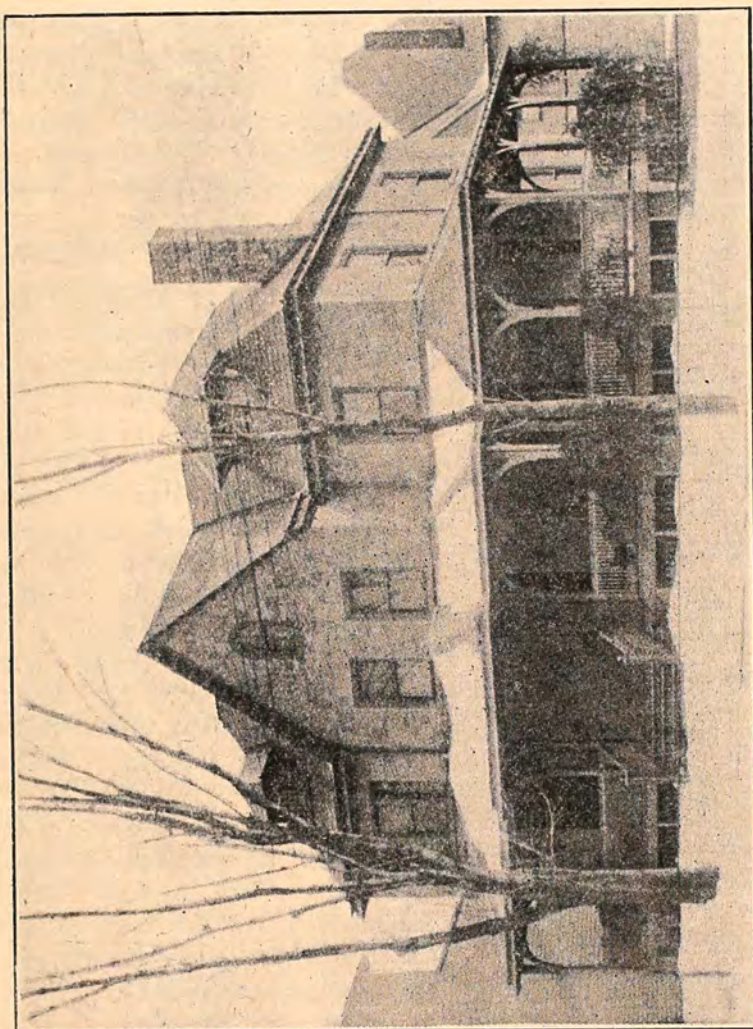
INDIANS' HOPE ASSOCIATION

Almost every field to which the Indians' Hope extends its aid was heard from during the past year either by letter or in the person of representatives of the various missions. Attention was given to all and in many cases substantial assistance rendered.

A twenty-five hundred dollar pledge was paid to Bishop Biller toward the four thousand dollars needed to sink an artesian well at St. Elizabeth's School, Standing Rock Reservation, South Dakota. This well is urgently needed, as every drop of water for all purposes has to be carried four miles.

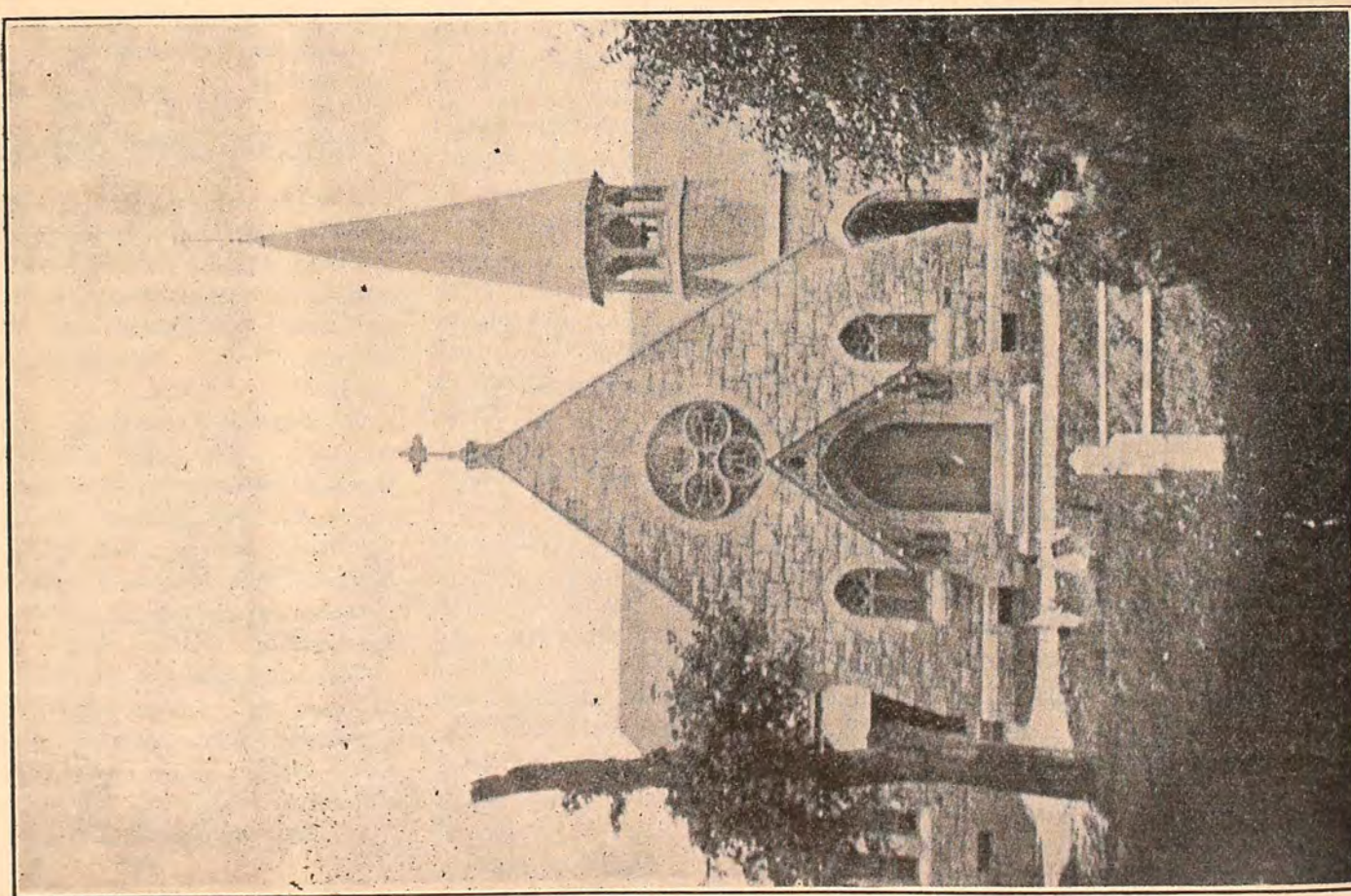
The sum total of the year's work is encouraging, but there is room for further growth and improvement. Will not the women of the diocese give of their interest and aid to further this end?

GERTRUDE BANKS DOUGHERTY,
Secretary.



THE TEMPLE MEMORIAL RECTORY, EMMANUEL CHURCH, HOLMESBURG

These two illustrations had to be omitted from the article on Holmesburg last month. Our attention has also been called to an error in that article which we hasten to correct. It was stated that the parish reported 560 communicants and values its property at \$65,000, and has a debt of \$4,750, and an endowment of \$16,000. These happen to be the figures for a parish whose report appears in the Journal on the page adjoining that on which the Holmesburg report is found; hence the mistake. The real facts are that the parish reports 406 communicants, and values its property at \$65,000 and has neither debt nor endowment. It is too bad to take away so many communicants and such an endowment, but, on the other hand, we have gotten the parish out of debt by a stroke of the pen! The writer of these articles will be grateful to those who will call his attention to any errors, for it will enable him to correct them, and, in case the articles should be reprinted in another form, they can be made more accurate.



THE BROWN MEMORIAL PARISH HOUSE, EMMANUEL CHURCH, HOLMESBURG



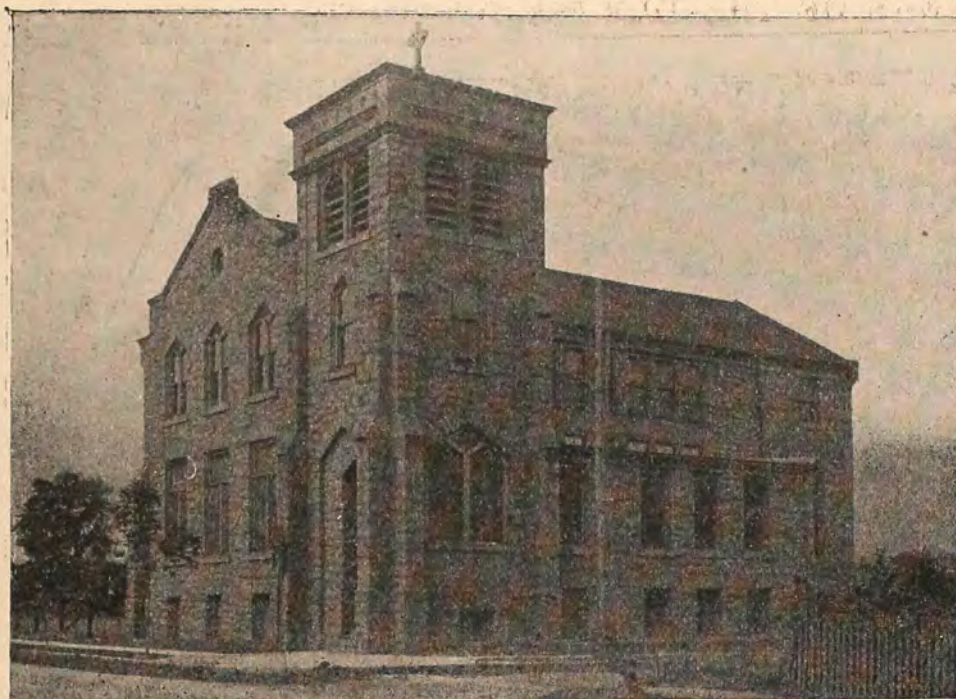
INTERIOR OF HOLY INNOCENTS', TACONY

+ +

The Parishes and Missions of the Convocation of Germantown

BY THE REV. FRANCIS C. HARTSHORNE

The history of Trinity Church, Oxford, was printed last month. The parishes we shall consider this month all sprung directly or indirectly out of the work that was begun at that point. It is very impressive to remember how many parishes there are that owe their existence to that venerable church. On the west there is St. Thomas', Whitmarsh, and on the east there is All Saints', Lower Dublin, from which were developed in the course of time, Christ Church, Eddington; the Chapel of the Redeemer, Andalusia, and Emmanuel, Holmesburg; and, further down the river, Holy Innocents', Tacony, which was a daughter of Holmesburg, and therefore a great-granddaughter of the church at Oxford. But perhaps the most important of all the parishes tracing their origin back to Trinity, Oxford, is St. Mark's, Frankford, from which, in turn, came the parishes at Aramingo, Bridesburg, and, lastly, the Mission at Wissinoming, and this being near Tacony, the circle seems complete; and thus a person standing in the churchyard at Oxford, and looking towards the De'aware, could think of that parish as having stretched out her arms like a mother, that she might gather within them the children of the Church in all that region.



HOLY INNOCENTS', TACONY

HOLY INNOCENTS', TACONY

THE REV. ROBERT A. EDWARDS, D.D.,
Rector

The first services held at this point were conducted by the Rev. Dr. Millett, of All Saints', Lower Dublin, on Sunday, December 8, 1867. A church was erected in 1869. In 1874 Dr. Millett severed his connection with the parish, and was succeeded by the Rev. Dr. Clemson. Tacony at that time was a place of social importance, the president of the Pennsylvania Railroad and other well-known men having their villas on the river front. It was also of importance geographically, as it was the connecting link between Philadelphia and New York. Travelers went by steamboats to Tacony, and then took the railroad to New York, and vice versa. In the course of time the railroad was completed to West Philadelphia, and then the town began its career as a manufacturing community. Where handsome villas once stood large factories have been reared, turning out glass, woolen goods and iron products. The largest establishment in the world for the manufacture of saws is found here. It was also at a foundry in Tacony that the large statue of William Penn on the City Hall tower in Philadelphia was made. Thousands of men and women are employed in the various works, very many of them living in Tacony, and a number of whom attend Holy Innocents'. When work is steady they get along very comfortably, but when work is dull, such as was the case

until recently, many families find themselves in straitened circumstances.

One of the boldest ventures of faith ever made in this diocese was when Bishop Whitaker in 1896 encouraged the little congregation to purchase a lot in another part of the town, for which they had to pay \$1,000, and to undertake the erection of a new church. The first service in the new structure was held on Easter Day, 1898. The cost of the building was about \$15,000, and of course there had to be a heavy mortgage, which has been a millstone around the neck of the struggling parish, and there still remains a balance of \$3,600. The edifice was poorly built, so that when the present rector, the Rev. Robert A. Edwards, D.D., took charge in June, 1901, it became one of his first duties to see to its stability, and, shortly afterwards, to its enlargement; but even to this day every northeast storm means a bill for repairs. The improvements cost \$6,000, of which \$4,000 was secured through Bishop Mackay-Smith, and the rest being received by the rector through friends. It was through the kindly efforts of Mrs. Mackay-Smith that a pipe organ and eight stained glass windows were secured.

In May, 1904, the parish became "independent," as the phrase is, but the wise old Bishop said of this action, "You made a mistake," and he was right, for the parish could not really be free so long as the mortgage remained. And yet the work has been successful. The influence of the church on the community is good. And in spite of the pressing

needs of the parish the cause of missions is not forgotten. There is a Sunday-school of about 400 members, and over 100 men and women in a Bible class. There is a vested choir of twenty-five, every adult a regular communicant, most of them having grown up under Dr. Edwards. There is a fine opening here for a memorial church. The parish also needs a rectory. It reports 190 communicants, and values its property at \$16,000, with a mortgage of \$3,600, and an endowment fund of \$200. It is very unusual to find a parish which has twice as many in its Sunday-school as it has communicants.

ST. MARK'S CHURCH, FRANKFORD

THE REV. JOHN B. HARDING,
Rector

Although Trinity, Oxford, and St. Mark's, Frankford, are hardly three miles apart, a church of some kind was built at the former place one hundred and fifty years before one was built at the latter. Indeed, there are only two notices of services being held in Frankford during the whole of the eighteenth century. The explanation is the same as that given for the late date at which parishes were organized in Germantown, namely, the almost exclusively German population, the place having been founded by the German "Frankfort Land Co." There was much hostility towards the Church, and when Prayer Book services were held most of the young people were prevented from attending them. But after 1820 conditions began to change because many people came from England to work in the woolen and other mills which began to be established there. In addition, a serious epidemic in Philadelphia caused many people to flee to the outlying districts and live there, at least temporarily. Among such was Mrs. Mary Glen, of St. Peter's, Philadelphia, and she, with some others, established a Sunday-school in a house known as Morrow's School-room on Paul Street. This was in 1832, and these faithful few did not know that they were beginning a parish which today numbers 1,746 communicants. Three years later the "Academy" building on the same street was rented. During these early years, and until 1846, the Sunday-school and the services were in charge of the Rev. George Sheets, rector of Trinity Church, Oxford. In 1837 the present property was pur-

chased. A smaller piece of ground on the other side of Franklin Street had been purchased two years earlier, and upon it a small but comfortable house, suitable for prayer and preaching and Sunday-school work was erected, and was known as the "Tabernacle." But in 1845 the corner-stone of the first church upon the present site was laid, and the building was consecrated in 1846, and the parish admitted into union with the Convention the same year. That was also the year when the first rector, the Rev. Henry S. Spackman, took charge. A font of statuary marble was presented to the parish by a member of the Oxford Church, and it has been used for the baptism of thousands of infants, children and adults. It has an unusually large bowl, so that with it it would be quite possible to do what is out of the question with the majority of fonts, that is, to obey the rubric in the Baptismal service which says that the minister, after receiving the child, "shall dip it in the water discreetly, or shall pour water upon it." Whether any infants have ever been discreetly dipped in St. Mark's font I do not know, but they could be!

In 1853 the Rev. D. S. Miller became rector, and the development and the story of the growth of the parish during the thirty-eight years of his rectorship is perhaps the most remarkable one that the annals of the diocese present. Up to that time St. Mark's had been looked upon as a country parish, made up of summer residents and borough inhabitants, and the methods employed and the life of the parish were those of a country parish. Mr. Miller saw that as Frankford was rapidly becoming a great manufacturing community the church must adapt itself to the changed conditions. A very large number of the inhabitants were properly the children of the Church, but they were mostly in other bodies, or in clubs of skeptics, or utterly indifferent to religion. More or less success attended the definite efforts made to win them, but the greatest influence in the growth of the parish was the panic of 1857, or, rather, the manner in which the parish rose to the opportunity which that calamity presented. In an editorial in THE CHURCH NEWS last April on "Parish Poor Funds" it was pointed out that times such as we were going through then presented an opportunity to the Church to prove itself a true friend to people in financial distress,

and to make many who had long thought they could get along without the Church, realize that the Church is worth while; but it was also pointed out that in order to make the most of the opportunity generous gifts would be needed for parish poor funds. The writer of that editorial did not know that the history of St. Mark's, Frankford, presents a remarkable illustration of how bread, cast upon the waters in the way described, returns, and not necessarily after many days.

The panic of 1857 closed the mills in Frankford and caused great distress. With rare wisdom and charity St. Mark's Church determined to take care not only of all who were its members, but of all who had ever had any connection with the Episcopal body. Thus by a generous charity it stretched out its arms over its negligent and wandering people, and the hundreds who had almost forgotten their Mother Church, or who had found other friends, were made to feel that they were still of her house, and opening their ears

to her maternal cry, were inclined to return. This work was made possible by the liberality of friends of the rector, by the gifts of the congregation, and by the self-denying activity of the women. It was the turning point in the parish history; then was laid the foundation of the great after success. The parish that remembered the poor was remembered of the Lord, and also of the people who were poor then but did not always stay so. But this was only one of many ways in which St. Mark's endeavored to be all things to all men in the community, and in which she succeeded to an extent hardly seen elsewhere in the diocese. For example, the annual charitable expenditures ran to nearly \$20,000, and in connection with the Mothers' Meeting, which was commenced in 1860, the women of the parish carried on for years a visitation of all the families they could reach, until the number of visits, lay and clerical, made in the parish came to exceed ten thousand every year.



ST. MARK'S CHURCH, FRANKFORD,
TOWER VIEW.
PREVIOUS TO 1907



Watson & Huckel, Architects

ST. MARK'S CHURCH, FRANKFORD

Another illustration was the starting in 1860, and continuing almost down to the present time, of an additional service on Sunday mornings for the purpose of furnishing an opportunity for attendance upon worship for those whose household duties prevented their presence at a later hour. Originally the addresses at this service were made by laymen, but eventually it fell upon the clergy of the parish to take the whole service, and it was a heavy burden, but a necessary one until

the new church was built, as all the worshipers could not have found seats at one service in the old church. The pews were free at this service and largely on that account the pews were made free at all services in 1867, and the doors taken off the pews.

In all the activities of the parish the stimulating force of the zeal and example of William Welsh, Esq., and his family was constantly felt, and from the time when he became head of the little Sunday-

school in the Tabernacle in 1844 he was predominant in every activity possible to a layman. His wife and his son, Mr. Herbert Welsh, and especially his daughter, Miss Mary Welsh, were exceedingly active in the parish. Miss Welsh had Bible classes of men and of women, running into the hundreds, and when she died in 1896 from exposure from attending an early celebration in inclement weather, the women with whom she had worked made for her funeral a purple pall by sewing thousands of real violets upon a piece of cloth!

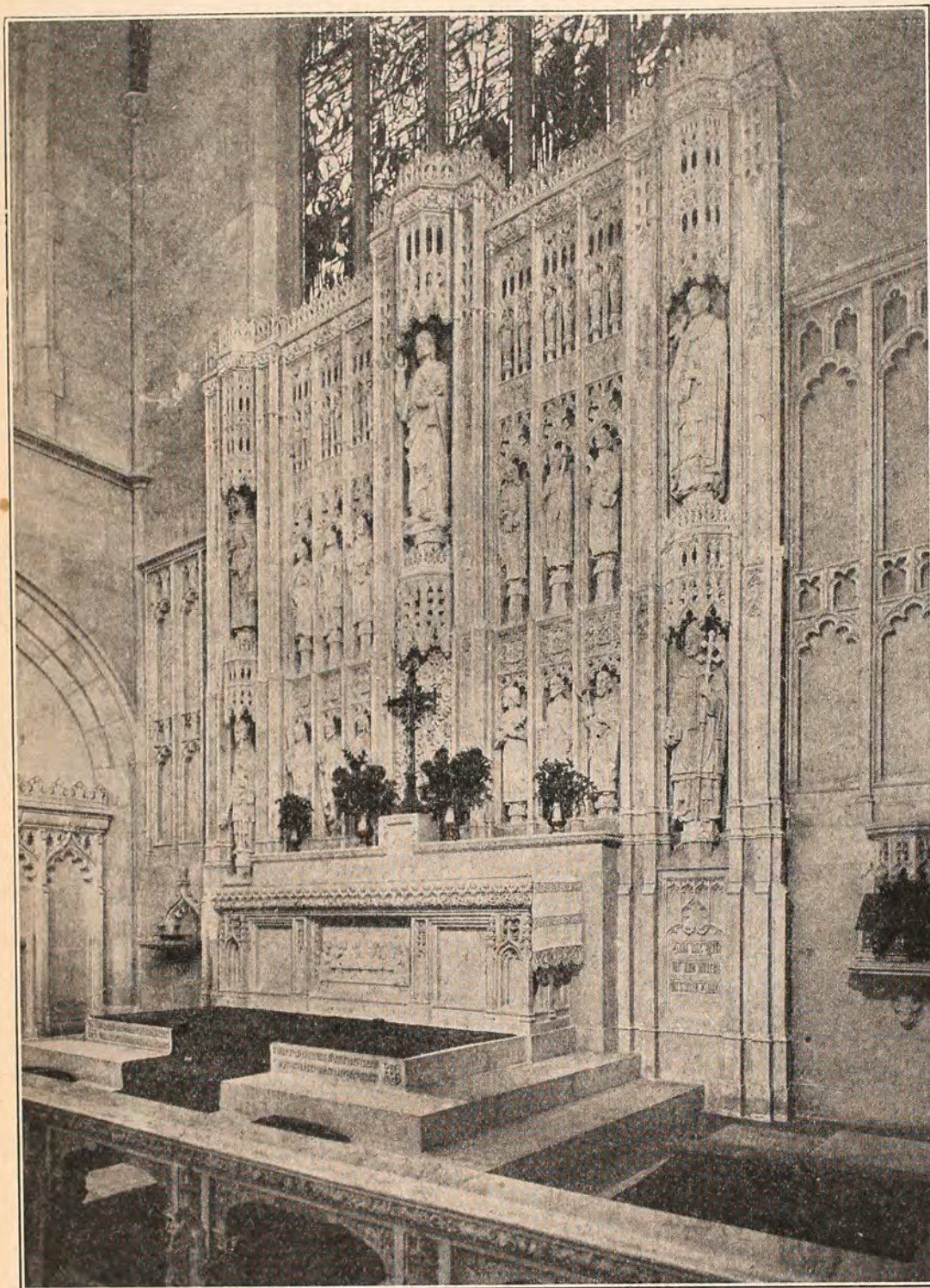
The church continued in its original size for fifteen years. It was then altered and enlarged, and subsequently a transept was built and the basement fitted up for Sunday-school and Bible class work. In 1866 the Bible Class House was erected by Mr. Welsh on ground behind the church, and stood for thirty years. During the seventies the parishes of St. Stephen's, Bridesburg, and St. Paul's, Aramingo, grew out of St. Mark's and were generously assisted by Mr. Welsh.

Mr. Miller resigned in 1881, and his place was taken by the Rev. Robert C. Booth, who had been in charge for a year. Lack of space compels us to pass over his rectorship and that of the Rev. F. B. Avery, who succeeded him, and come to that of the present rector, the Rev. John B. Harding, who took charge in 1893. Few men have been able to accomplish such conspicuous and such apparently impossible results as have been achieved during his incumbency. He came to the parish in troublous times. It had just passed through an experience which seems to have been the fate of nearly all parishes that were originally "low" in their churchmanship. And just as some children have light cases of childhood diseases, and some much more pronounced and serious ones, so some parishes have passed from "low" to "medium" or even "high" without dissensions or friction, while in others the mere introduction of colored altar hangings has been the signal for the opening of bitter and devastating hostilities. Whosoever the fault may have been at Frankford the parish certainly had a bad case, for the result was that a very considerable number of parishioners withdrew and joined a Reformed Episcopal congregation which was started at that time. This defection and friction between the previous rector and the vestry and people had disheartened the congregation and somewhat



Watson & Huckel, Architects

INTERIOR OF ST. MARK'S, FRANKFORD



Watson & Huckel, Architects

CHANCEL OF ST. MARK'S, FRANKFORD

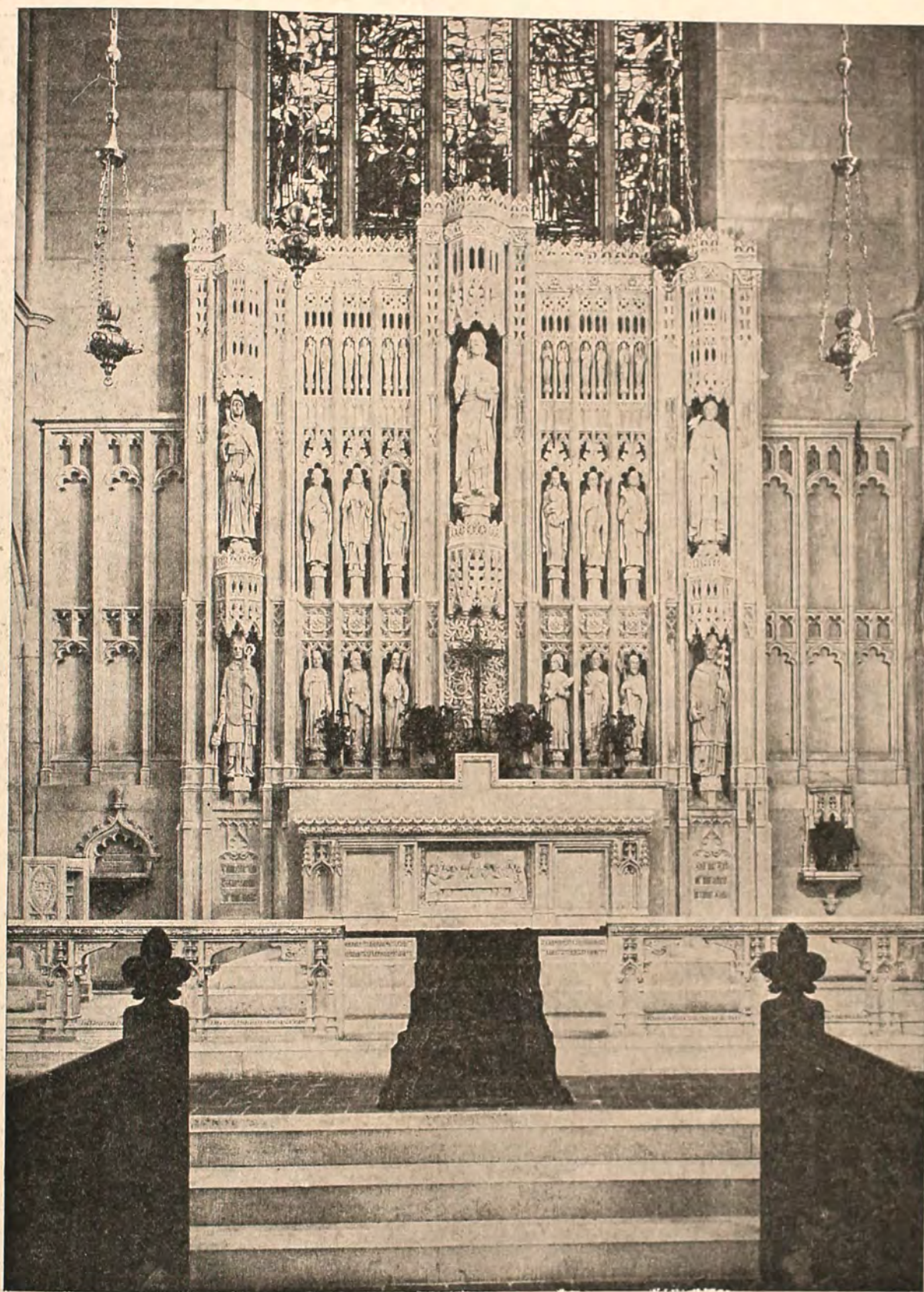
damaged the prestige of the ministry in the eyes of the people of St. Mark's. What they needed was a leader who could be firm and yet reasonable, who would know his own mind and yet be willing to explain to the people the reasons for anything that he might decide to do or urge them to do. In Mr. Harding the people soon realized that they had been given such a leader, and they rallied around him and recovered their self-respect and confidence.

Another problem which the new rector

found confronting him upon his arrival was the obvious necessity of embarking on a building campaign which included a rectory, a parish house and eventually a new church, together with the equally obvious fact that all these things would have to be done by the parish as a whole, rather than by one or more individuals, as had so often been the case in the past. Indeed, it had up till then been thought to be better not to call upon the congregation generally for money for such purposes, lest the people be driven away.

Mr. Harding took just the opposite stand, and told the people plainly that they had no right to consider the church their own unless they could honestly feel that they had done their share in its support or in providing for its new needs. The congregation welcomed the idea of having their church property represent the result of the sacrifices of all rather than of the generosity of a few, and it is that spirit which has made possible the remarkable completion of the entire building program referred to above. First the new rectory was built soon after Mr. Harding's arrival, and the new parish house held before the people as the next thing to accomplish, and it was finished in 1897, but was not entirely paid for until some time afterwards.

When this commodious and handsome building was completed the congregation must have felt somewhat as David did when he said that he was dwelling in cedar while the Ark of God dwelt under canvas, for the parish house made the church look old and shabby, and the part of the structure that contained the altar was a frame addition, open underneath and supported on two iron posts, and was irreverently dubbed by the senior warden "a packing box on legs!" So the rector continued to speak to his people that they go forward, and did not rest until the imposing new church was completed and opened for service in 1907, and, what is even more unusual, did not stop until it had been fully paid for, and was consecrated last St. Mark's Day. The church itself and its beautiful memorial reredos have been fully described in recent issues of *THE CHURCH NEWS*, but the writer wishes to draw attention to the somewhat unusual but growing custom of having no chancel arch. This permits the roof line to be carried unbroken from one end of the church to the other, greatly increasing its apparent length and adding to its impressiveness. It also greatly helps worship in a large church by making less separation between the clergy and the choir and the congregation. The chancel arch of the ordinary type has done almost more than any other architectural feature to nullify the efforts of the choir to lead the worship of the congregation, and to discourage congregational singing and worship. The open central tower is an almost equally disastrous feature in large churches. The plan followed at St. Mark's, by avoiding both mistakes, has resulted in a church

*Watson & Huckel, Architects*

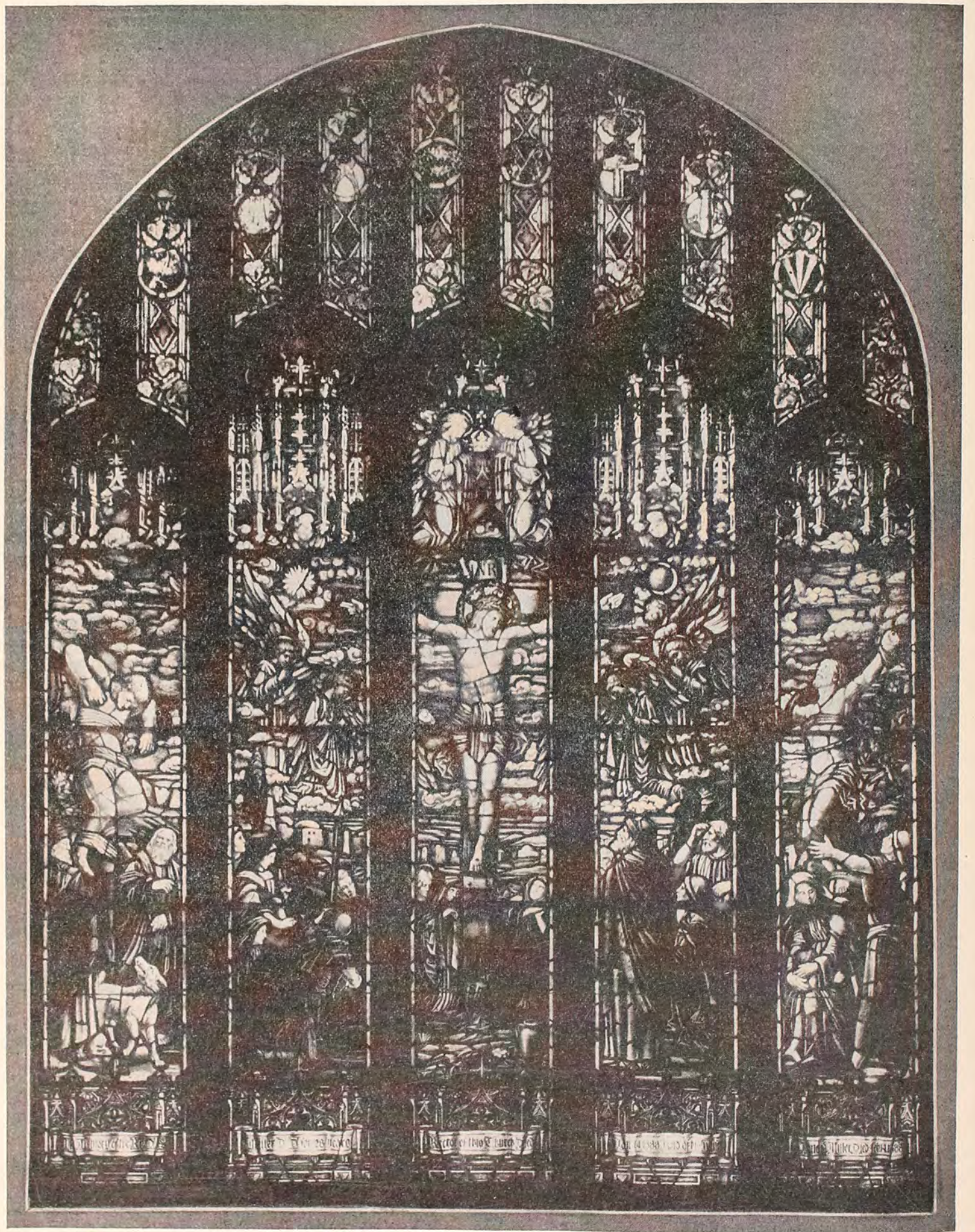
MEMORIAL REREDOS OF ST. MARK'S, FRANKFORD

which is most satisfactory to speak, to sing and to worship in. While probably as long as the new Calvary Church, Pittsburgh, it is infinitely more satisfactory acoustically. The street upon which the church is situated, once known

as "The King's Highway," and later as "Main Street," and now as Frankford Avenue, takes a turn at that particular point, so that the imposing tower of St. Mark's confronts the eye when one is coming up or down the street much as

that of Grace Church, New York, faces one going up or down Broadway. The parish reports 1,760 communicants, and values its property at \$242,000.

The picture on the following page is that of the great chancel window of St. Mark's

*The D'Ascenzo Studios*

CHANCEL WINDOW, ST. MARK'S, FRANKFORD

Church, Frankford, and is the culminating point of an inspiring series of windows depicting the genealogy of Our Lord, as shown in the Jesse window over the narthex or entrance; His life and mission as shown in the incidents illustrated in the aisle windows; and the prophecy and fulfilment as shown in the splendid procession of Saints, Martyrs and Prophets of the clerestory windows; rich in color and varied in interest.

The presentation of the subject in the chancel window by Mr. Nicola D'Ascenzo, the well-known Philadelphia artist, is one of deep feeling and reverence. Christ reigning from the cross, forgiving his executioners and offering consolation and pardon to the repentant sinner.

It is interesting to note that the arms of Our Lord are extended horizontally almost at full length, in order to emphasize his divine mission as the *Saviour of all mankind*. Two angels are shown in the center panel immediately over the cross, lovingly bearing the crown symbolical of the reigning Christ, soon to ascend into everlasting glory.

In the extreme upper tracery portion of the window are shown the emblems of His passion and on either side of the crucified Saviour are shown angelic figures stricken with grief.

The entire window is filled with a dramatic quality admirable in conception and treatment, but restrained to meet the architectural requirements of a design filled with the accessory figures of soldiers, disciples and friends of the crucified Saviour.

The two criminals are admirably contrasted. On the extreme left is shown the man on the cross who died with blasphemy on his lips, his head bent forward in physical and spiritual collapse. On the right side of the window is the figure of the one who believed in the Saviour, his head upraised as though inspired with the word, "Today shalt thou be with me in paradise."

All of the windows in St. Mark's Church were designed and executed by The D'Ascenzo Studios in Philadelphia under the personal direction of Mr. Nicola D'Ascenzo and in their architectural detail and general arrangement display a thorough knowledge and familiarity with the best types of stained glass windows of the Gothic period.



ST. STEPHEN'S CHURCH, BRIDESBURG

THE REV. HENRY STUART PAYNTER, Rector

St. Stephen's Church, Bridesburg, had its beginning in services held in private houses by parishioners of St. Mark's, Frankford. The minute book of the vestry shows that St. Stephen's parish was organized, chartered and admitted to the Convention of the Diocese of Pennsylvania in 1869. In this same year a church building was erected by Mr. William Welsh, a vestryman of St. Mark's. The site selected was really outside of Bridesburg, over the Frankford Creek, in the southeast corner of Frankford. The immediate vicinity of the site was known in the old days as Whitehall. The site and building secured at that time have continued to be the home of this parish. The location is at the northwest corner of Bridge and Melrose Streets. Just across Bridge Street is the extensive Frankford Arsenal, the chief industry of this section of the city. The officers of the Arsenal have always been identified with this parish, often serving on the vestry. Some of the enlisted men and many of the civilian employees have been and now are members and workers.

From the beginning of the parish until his death, Mr. William Welsh was its best friend. He served on its vestry and took a leading part in the management of its affairs, and was so liberal in his financial support that upon his death, in 1878, the vestry held a special meeting to discuss conditions and reach some conclusion regarding the future of the parish, there appearing to have been a serious feeling

on the part of some that the withdrawal of Mr. Welsh's support would make it necessary for the church to dispense with the services of its minister and close its doors. However, the crisis aroused all the people to their responsibility, and the church continued its work, dividing the burden which had previously been borne by Mr. Welsh very largely, and receiving its support from all its people.

The church is a well-built and commodious frame structure. Originally it was planned so that the center of the building only was used for worship, the sides being separated from the church by glass and frame partitions, and divided into four rooms to be used for guild and school purposes. In 1914 these partitions were removed, bringing all the space under the roof of the church into the nave, and giving the increased seating capacity which is now required for the accommodation of the larger congregations. At the time of this alteration the church was thoroughly renovated.

In 1879 a brick three-story rectory was built on the western end of the property, facing on Melrose Street. This rectory is very suitable for the uses of the rector of the parish, and still serves acceptably, although badly in need of renovation. In 1908 a stone parish house was erected between the church and the rectory. The building affords in its well-finished basement and upper floor, ample accommodation for the various social activities of

the parish, and for the Sunday-school, which has an average attendance of 200.

The erection of the parish house and the renovation of the church have left an indebtedness of nearly \$9,000 to be carried by the parish. Although this is a serious burden, the parish last year relinquished a grant of \$300 a year which it had for years been receiving from the Sustentation Fund, and also paid its apportionment for General Missions for the first time in its history. The parish reports 200 communicants, and values its property at \$19,500.

The following clergymen have served the parish:

1869-1871.	Rev. William Jarrett.
1871-1873.	Rev. Isaac Martin.
1873-1882.	Rev. George B. Pratt.
1882-1883.	Rev. J. H. Appleton.
1884-1885.	Rev. W. F. Watkins.
1885-1891.	Rev. Walter Jordan.
1892-1893.	Rev. Charles Knowles Penny.
1893.	Rev. Charles Westermann.
1894-1914.	Rev. William Price.
1914.	Rev. Henry Stuart Paynter.



INTERIOR OF ST. STEPHEN'S, BRIDESBURG



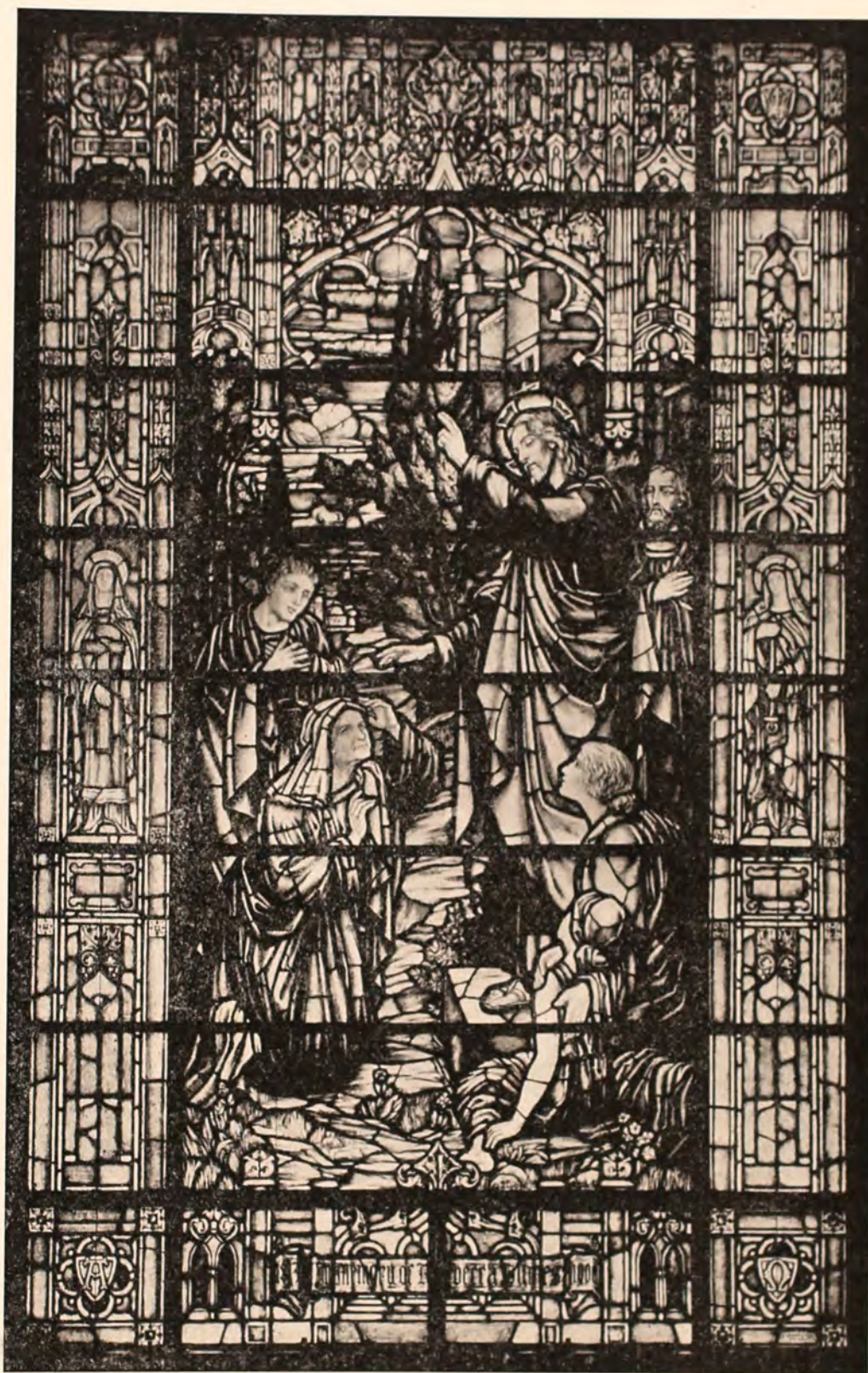
ST. PAUL'S CHURCH, ARAMINGO

ST. PAUL'S, ARAMINGO

THE REV. EDWIN J. HUMES,
Rector

This parish, which was admitted into union with the Convention in 1870, began five or six years earlier in a small frame structure on Kensington Avenue, near the present site. For a number of years a Sunday-school was conducted by Mr. John R. Savage, his wife and sister. These, with Gen. Charles Leiper and others, were the founders of the parish and lived to see the church built and the parish firmly established. They have all passed to the higher life. Some years after the beginning of the Sunday-school provision was made for holding a Sunday evening service, generally conducted by students of the Divinity School.

In 1880 ground was purchased and the present church was erected soon after. The present rector was in charge of the work at that time and remained until the completion of the church and until some time afterward. The Rev. Henry E. Cooke was the first rector of the parish, and remained three years, when he was succeeded by the Rev. David A. Binnar, and upon his resignation three years later the Rev. William B. Fresch began his work at St. Paul's, and during his time the parish house was built. He died in 1893. The Rev. William H. Burr was rector for the next two years, and was followed by the present rector, who has recently completed twenty years' rectorship. In the first two years of his ministry at St. Paul's the parish became self-supporting, a large indebtedness was paid off, and a stone rectory, the gift of Mrs. Sarah Wistar Gillilan in memory of her son, was built. Mrs. Gillilan, during her life, was a generous supporter of the church, and at her death left the parish \$25,000 as an endowment. The parish reports 225 communicants, and values its property at \$35,000. The services are well attended and the church well supported by an earnest and devoted people.



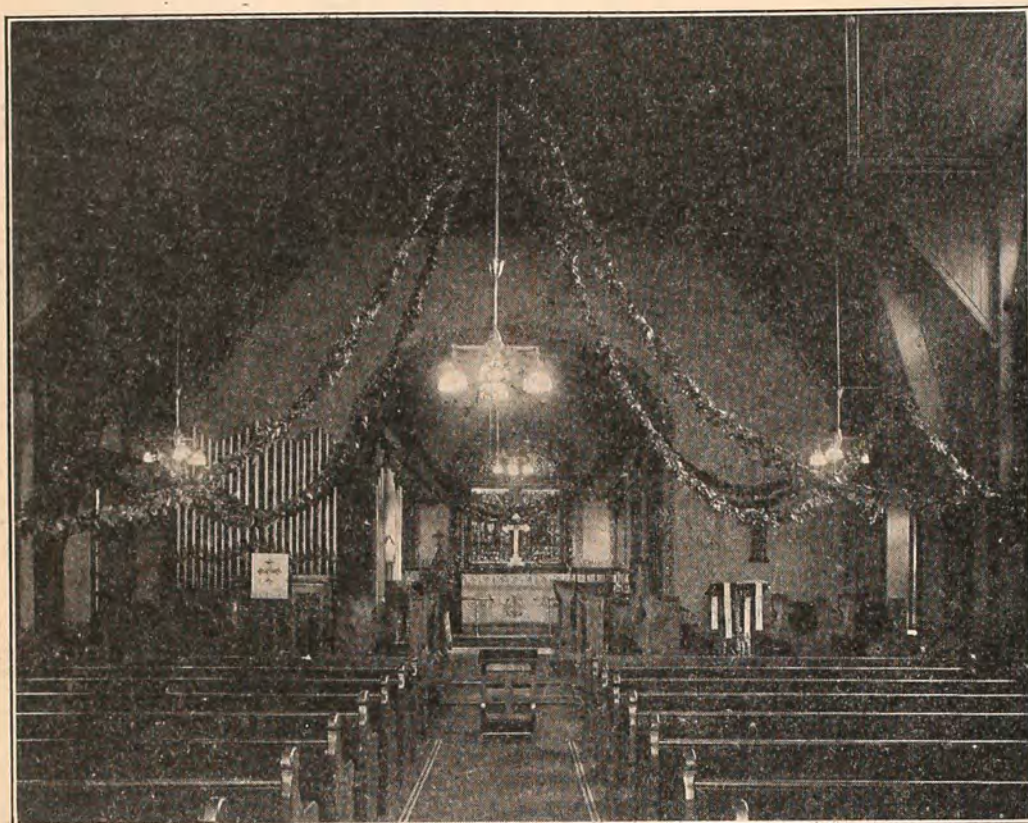
MEMORIAL WINDOW IN ST. PAUL'S CHURCH

The new stained glass window unveiled Sunday, December 12th, at St. Paul's Church, Kensington Avenue, was specially designed as a memorial to the memory of Rebecca Humes, mother of the Rev. E. J. Humes, rector of the church.

It is the work of the well-known Philadelphia artist, Nicola D'Ascenzo, who has enriched a number of churches with beautiful examples of stained glass, notably the windows of St. Mark's Church, Frankford.

The entire subject is framed by an interesting border and canopy, designed in the Gothic style to conform and harmonize with the architecture of the building. The small accessory figures standing in the niches of the border are treated symbolically, the one holding the cross typifying Faith, the figure holding the anchor typifies Hope. The subject chosen is one of noble dignity—an incident from the life of our Lord—and depicts the Saviour restoring the sight of a blind woman, who kneels in the foreground to receive his blessing.

The design is intended not only to illustrate the power of our Lord as Physician and Comforter, but also as a tribute to one whose faith was an inspiration to those who knew her.



INTERIOR OF ST. PAUL'S, ARAMINGO

ST. STEPHEN'S, WISSAHICKON

THE REV. ALBERT STORK,
Rector

On the second day of July, 1871, the Rev. F. H. Bushnell, rector of St. David's Church, Manayunk, in a sermon proposed the building of a mission in this locality. On the 4th of September following the vestry of St. David's accepted the gift of four building lots from Mr. Seville Schofield. On the 2d of December, 1872, the vestry of St. David's proposed to secure two adjoining lots. The financial panic of 1873 came, the mills closed and subscriptions for the mission suspended. However, on the 27th of April of the following year, the vestry renewed the work of building. A story is told in connection with the erection of the building. One of the laborers was a green Irishman and he lived up to the reputation of his race for humor. One day the rector of St. David's came down to see how things were getting along, and accosting the Irishman said, "What kind of a house is this you're building?" Quick as a flash came the answer, "A house to scould the Devil in, Sor."

On June 21, 1876, the former rector of St. David's Church preached at the first service held within the walls, nearly five years after he had proposed the building of the mission. The text of the

sermon was Exodus xiv, 15: "Speak to the children of Israel, that they go forward."

For ten years the organization continued as St. David's Mission, during which time Mr. Orlando Crease was an enthusiastic supporter. On the 27th of November, 1886, in the evening, the Rev. Charles Logan, the rector of St. David's Church, came to the mission to conduct a parting service, the mission by request of its congregation and by the consent of the rector, wardens and vestrymen of St. David's having been declared free to organize itself into an independent parish. The Rev. Charles R. Bonnell, who had been in charge of the mission service since the 1st of September of that year, began the service; the Rev. Henry P. Chapman read prayers; the Rev. Charles Logan preached from Haggai ii, 4, "Be strong all ye people of the land saith the Lord, and work." The Rt. Rev. Dr. B. Wistar Morris, who was in the chancel, made an address and by request named the new parish St. Stephen, in memory of the fact that St. David's, Manayunk, the mother parish, was organized and built under the influence of gentlemen connected with St. Stephen's, Philadelphia. Letters of congratulation were read from the Rev. F. H. Bushnell and the Rev. Mr. Avery.

Articles of Association were adopted, and the parish admitted into union with

the Convention in 1887. The real life of the parish now began, and in the years that followed improvements were made in many ways. In 1889 a new parish building was erected on a lot given by Mrs. Caroline A. Stephens and dedicated in September of that year. At the close of the following year, December 26, 1890, the Rev. Mr. Bonnell died suddenly in the house that he had built, but into which he had not moved his family, and his body was placed temporarily in the vault in the churchyard on December 30th, the Bishop of the Diocese and many of the clergy being in attendance at the services. The body was interred later at White-marsh.

In May the Rev. L. B. Ridgely was elected rector. He accepted and began his work on September 1st. He remained not quite two years, resigning to take charge of St. Paul's Mission, Salt Lake City, January 9, 1893.

At a meeting of the congregation on June 9, 1893, the Rev. Elliston J. Perot was elected to the rectorship and he accepted about one month later.

During his rectorship the church was enlarged by the addition of a chancel, the bell, the gift of John H. Dearnley, was raised, the rectory property acquired and a pipe organ installed. Mr. Perot resigned the rectorship on September 8, 1902, and conducted his closing service on the 5th of October. He was succeeded by the Rev. Seaver M. Holden, who entered upon his duties December 31st. During his rectorship a new parish building was erected adjoining the church to take the place of the building of former years which had been condemned by the city. This building is yet unfinished in the basement, which part is used as a gymnasium. Mr. Holden resigned in November of 1911.

During the succeeding winter the advisability of continuing St. Stephen's as an independent parish, in view of the many adverse conditions, engaged the attention of the Bishop and Bishop Suffragan. It was finally decided by the congregation and a few faithful vestrymen to make the effort to continue its independent life, and at a congregational meeting held in April, the Rev. Albert Stork, curate of the Church of The Advocate, Philadelphia, was called to the rectorship. The call was accepted and he entered upon his duties Trinity Sunday, June 2, 1912. During the succeeding years many needed improvements have taken place, viz., installation of new

lights in the church, painting of the exterior woodwork of the church, changing of the church seating so as to provide a middle and two side aisles, flagging and curbing of foot-walk on Hermit Street, improvements to the rectory, and lastly the installation in the church of an altar and reredos, the gift of St. David's, the mother church. The results seem to have justified the efforts of the faithful few who clung to an independent existence. The parish reports 198 communicants, and values its property at \$35,000.

ST. ALBAN'S, ROXBOROUGH, PHILADELPHIA

THE REV. CHARLES S. LYONS,
Rector.

The distressing years which preceded the opening of the great Civil War were nevertheless a period in which the Church in this diocese was growing apace, for the records show that between the panic of 1857 and the firing on Fort Sumter no less than thirteen parishes were admitted to union with the Convention. The parishes of St. Alban, Roxborough, and Grace Church, Mt. Airy, were admitted at the close of the first year of the war.

But the origins of St. Timothy's and St. Alban's, about two and a half miles apart, were almost contemporaneous. The first services of St. Alban's were held in a store on the Ridge opposite Parker Avenue, on June 26, 1859, just eight days before that Fourth of July, which was probably the first celebrated by the "Wissahiccon Sunday School" that afterward grew into St. Timothy's Church. This service was held by the Rev. J. W. Claxton, then rector of St. David's, Manayunk. These services were begun at the suggestion of Mr. Frederick Fairthorne, who owned a large estate in the upper part of Roxborough and was desirous of having the ministrations of the Church established among the people of the neighborhood. In February of the following year he informed the vestry of St. David's that he would be responsible for the salary of an assistant to the rector so that services might be regularly maintained on the Ridge. A few months later he also offered to convey a tract of ground and to contribute a sum of money towards the erection of a suitable building. The first services were held in the



ST. ALBAN'S CHURCH, ROXBOROUGH

completed building in October, 1861, by the Rev. Marcus A. Tolman, who had been elected rector, the mission having organized as a parish. When it was admitted to union with the Convention in 1862 all connection between it and the mother parish was severed.

Among the numerous clergy who served the parish during the next twenty years only one remained much over two years, namely, the Rev. E. Owen Simpson, who entered upon the rectorship in 1872, and proceeded to do a vigorous work. Three years afterward the lot adjoining the church was purchased for a rectory. But his health failed under the strain and anxiety, and on Sunday, August 6, 1882, he passed away. On September 11, 1882, the Rev. J. J. Joyce Moore became rector, and remained nearly three years, during which time the rectory was acquired and an addition to the parish building was begun and carried out, and the parish also indulged in the luxury of a mortgage. The Rev. J. Thompson Carpenter was rector for the next two years, and in that time the debt of the parish was largely reduced. The pews in the church had been declared free in 1871, and in spite of financial difficulties experienced when Mr. Fairthorne removed from the neighborhood, the temptation to abandon the system was resisted.

The present rector took charge in 1888, and has therefore been more than twenty-five years in the parish. In spite of the fact that numerous improvements have been made during his rectorship and a new organ installed, the cost of

all this work has been met, and the parish is out of debt. At the time of the rector's twenty-fifth anniversary an endowment fund was started, which now amounts to nearly \$3,000. The parish for a while received \$150 from the Convocation, but this was transferred to the Sustentation Fund more than twenty years ago, and that fund at present augments the salary of the rector by \$200 a year, but the parish is working to dispense with that grant, and will do so as soon as the endowment fund reaches \$6,000. This is rather a unique scheme, and might be followed elsewhere, for in this way the parish will accomplish two purposes at the same time, they will become independent and they will have made some provision for the future. The parish has a field of its own, being two miles from either St. David's or St. Timothy's, and a greater distance from the churches of Chestnut Hill. It reports 106 communicants and values its property at \$20,000.

Mr. Walter Richman has presented the Church of the Holy Comforter, Forty-eighth and Haverford Streets, with a beautiful pulpit Bible, also a Church Hymnal for the prayer desk, both suitably inscribed, as memorials.

Beginning with the middle of December, the hour of the Sunday Evening Prayer and Sermon at the Church of the Incarnation, Philadelphia, is changed from the evening to half-past four o'clock in the afternoon.

THE BOARD OF MISSIONS

The stated meeting of the Board of Missions of the Diocese of Pennsylvania was held at the Church House on Monday, January 10th, at four o'clock. The meeting was largely attended, the Bishop in the chair.

The Convocation of South Philadelphia made application for an additional \$1,000 in the appropriation to the Convocation. The application was received and was held for further consideration.

An application was received from St. Peter's Church for the reduction of the diocesan apportionment so it should correspond with the general apportionment. Some discussion was evoked by this application, but definite action on the same was deferred until the next meeting.

Under reports of committees, a special committee appointed at the last meeting of the Convocation to recommend proper recognition of the Rev. Mr. Davidson's twenty-fifth anniversary as secretary of the Board. The report was presented by Dean Gilberson, chairman of committee, the other members of the committee being Messrs. Jules L. Prevost and Edward H. Bonsall. The report read as follows:

"WHEREAS, The Rev. T. William Davidson has served the Board of Missions of the Diocese of Pennsylvania for twenty-five years as its able secretary, this Board would record this minute as a small tribute to the efficient, faithful, painstaking and courteous manner of its secretary, and the Board wishes for him many years of usefulness, not only as the secretary of this Board, but as the genial and heartening ambassador of Christ.

"The committee offers the following resolution: That the salary of the secretary of this Board be increased \$25.00 a year.

[Signed] "S. LORD GILBERSON,
"JULES L. PREVOST,
"EDWARD H. BONSTALL."

The report was adopted unanimously by a rising vote.

The Dean of Chester reported a large increase of men in that Convocation. This is owing to the large number of employees which have been added to the many manufacturing plants in and about Chester, the same of the other towns in the counties of Delaware and Chester.

The Dean of Germantown directed attention to the need of a mission in

Bucks County in the vicinity of the Philadelphia County line. He also reported that St. Nathanael's parish building was nearly completed.

The Dean of North Philadelphia spoke of the prospering work of the Galilee Mission, and also of the encouragement derived from the conditions at St. Augustine's.

The Dean of South Philadelphia spoke of the success of the energetic work of the Rev. Mr. McHenry and his co-laborers at St. John the Evangelist's at Third and Reed streets.

The Deans of Norristown and West Philadelphia also addressed the Convocation in reference to their jurisdictions.

The Bishop announced his intention of inviting the Board to an informal conference to be held at the Episcopal residence, probably on the first Monday of Lent, but the date was to be determined by him later on.

W. D. N.

OUR DEAF MUTE WORK

One result that can be expected from the organization of "Provinces" is the more careful consideration of the various departments of Church activity, co-ordination, prevention of waste through neglect or overlapping; above all, putting the entire strength of the Church in a particular province behind one and another of these "causes." Notably is this already a fact in the Province of Washington with reference to missions, religious education, social service. To its friends (who have been by no means too numerous) it will be gratifying to learn that the work among the silent people is to have "the entire Church of our Province back of it." We ask a careful reading of the following letter from the Rev. Dr. Arthur C. Powell, of Baltimore, secretary of the Commission on Deaf Mute Work in the Third Province, which has been sent to all the missionaries among "the silent people." Speaking of the meeting of the Synod last November in Richmond, Dr. Powell writes:

"The Standing Committee on Work Among the Deaf made a full report, in which was set forth the splendid work which the deaf clergy had hitherto carried on. It was shown that there are more deaf priests, congregations and communicants in this Province of the American Church than in any other; but

that hitherto there had been little unity or uniformity in the fields, salaries or labors of the five priests.

"The committee stated that it would be an ideal arrangement if all of the five deaf priests could be retained and their labors confined to this Province, especially as they are all intimate friends and sympathetic co-laborers; but the committee felt that this ideal arrangement could not be adopted at present for lack of financial support. It therefore suggested that the Province be sub-divided into four fields, as follows: First, the Dioceses of Pennsylvania and Delaware. Second, the Diocese of Maryland. Third, the Dioceses of Bethlehem, Harrisburg, Erie and Pittsburgh. Fourth, the Dioceses of Washington, Virginia, Southern Virginia and West Virginia.

"These recommendations are only recommendations. *They have no binding force; but they have behind them the judgment and the influence of the Province, and this is something which the Deaf-Mute Work has never had before.* The committee is assured that the Province will back the committee strongly in its efforts to formulate and support this important work among the silent children of God.

"Almost all the bishops of the Province were present at the Synod and expressed their sincere desire to co-operate with the committee, and the committee feels that it has at last won for the work among the deaf that recognition which it has so long lacked and so greatly needs.

"The committee, consisting of those long interested in this special work, desires each deaf priest to feel that he has a band of sympathetic friends in this body, and that his interests from this time forth will receive careful attention."

THE CHURCH CLUB DINNER

One of the anticipated pleasures of our diocesan life is the annual dinner of the Church Club of the Diocese of Pennsylvania. It is each year an occasion when representative laymen and their clerical guests "break bread together," learn to know each other better as they meet about the hospitable board and are addressed on topics of common interest to all Churchmen by speakers of national reputation. The dinner of the current year fell in no respect behind those of the past. True, the date had to be changed to insure the presence of the Bishop of Chicago, the first Monday in January

being selected instead of later in the month as is customary. This involved some conflict in engagements and prevented not a few of the "regulars" from attending. Despite this (and the prevalence of sickness) about 200 members and their guests sat down together on that date in the Red Room of the Bellevue-Stratford and partook of the bounteous and attractively served banquet which had been provided, Grace having been said by Bishop Van Buren.

With coffee and cigars served, the president of the club, Mr. R. Francis Wood, opened the "feast of reason," by a preliminary announcement (under three heads) concerning the past, present and future of the club. After the singing of Hymn 491, he briefly introduced the first speaker of the evening, Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago. Humorously thanking the club for its persistence in continuing to invite him "until he finally had to come," with a disclaimer of any gifts as an "entertainer," Dr. Anderson announced as his chosen theme "Christianity's Gifts to the Nations of the World and Their Gifts to It." The address, delivered with the brilliancy of diction and clearness of expression for which the bishop is justly famed, was an eloquent and thoughtful outline of the contribution to "the aspirations, ideals, hopes and practical living" made by Christianity in the past to one and another of the historic peoples (the Greeks, Romans, Teutons, Anglo-Saxons, etc.) which have successively come under its sway; with an equally graphic presentation of the return which these converted peoples have made to the Christian Church. Though any adequate report of such an address in a brief article like this is of course out of the question, yet a single citation (from memory) may suffice to indicate the general line followed. "We think of the Greeks with their craving for beauty, their passionate thirst for knowledge, their desire for clearness of expression and accuracy in definition; at a time when their minds were wearied with dialectic and the best of them were losing hope; the Christian Faith coming to them with its personal ideal of moral beauty, its suggestive seed thoughts, its eternal message of hope. How the curiosity and the questioning of the Greeks welcomed these; how they asked and asked again about the message; how they thought over its content, reflected upon it, strove

to voice it in clear expression and accurate definition. Hence their gift to all the future generations of the Church in the historic creeds." From the review of what has been the speaker drew a striking picture of all the possible richness and beauty which might still be in store for Christianity as one and another of the as yet unconverted nations shall be added to the fold; the warmth and geniality of the African, the practicality of the Mongolian, the idealism of the Hindu, etc.; closing with the impressive phrase, "Be very sure, gentlemen, that no effort made to extend Christ's Church is wasted: it is bound to yield to us and our children far more than we bestow."

The next speaker, the Bishop of Brazil, continued the theme as he presented "The Call to Us from Our Neighbors in the South." "The pressure of missions," said Bishop Kinsolving, "comes primarily from the shrinkage of the world in our day and generation. The new devices of transportation and means of communication have made of this earth a neighborhood. It is the glorious privilege and responsibility of the Church to transform it into a brotherhood. And the call comes most entreatingly from the great regions of Latin-America." With rare eloquence and persuasive phrases he spoke of the "lack" of these peoples as contrasted with those nations confessedly in the vanguard of civilization (educationally, morally, deficient in true concepts of liberty); solemnly asserting that if their resources are to be developed, their mental and moral stamina is to be preserved, "we must see to it that they are freely provided with the self-same things which have made us what we are."

The last speaker of the evening was Mr. Michail Dorizas, a native of Athens, a graduate of Roberts College, Constantinople, now pursuing post-graduate studies at the University of Pennsylvania. His address was, by request, on the "Balkan Situation" and was listened to with intense interest, his familiarity with the countries described and his grasp of the intricacies involved being remarkable. By the aid of a map he pointed out the peculiar problems attaching to one and another of these nations in southeastern Europe and the place each was taking in the present war. The address of Mr. Dorizas (apparently no less versatile as an historical student than as an athlete—though prior to his rising to his feet probably the most of the diners knew him only

as "the strongest man at the University") was, though last, by no means the least of the evening. At its close Bishop Rhinelander (who because of a previous engagement could be present only for a part of the evening) pronounced the Benediction and thus ended what all present declared to be one of the memorable evenings in the history of the Church Club of the Diocese.

BENJAMIN S. SANDERSON.

SOCIAL SERVICE NOTES

It is the hope of the Social Service Commission that by means of this page and by other agencies which it hopes to use and is using, the work and aims of the Commission will become more widely known in the diocese. We say this advisedly; for of all sorts of work social service most especially demands co-operation for success. It is not a work that can be done in a corner unnoticed or unaided by the communicants of the Church. Take, for instance, the question of parochial social service committees which we advocated in the last issue of THE CHURCH NEWS. The commission is of the opinion that the formation of such committees is very desirable and that plenty of work can be found for them to do. What then is the next step? Is it not co-operation of the parishes with the Commission?

Co-operation, however, implies, or ought to imply, mutual acquaintance and knowledge. We have spoken frequently of "The Diocesan Social Service Commission;" it has now occurred to us that perhaps many who read this term are unaware of the personnel of the Commission. In fact, we feel that perhaps we ought to have introduced the Commission and its members at the start, so that we might have gotten acquainted from the beginning. But better late than never.

The Commission is appointed annually by the Bishop of the Diocese at the time of the Diocesan Convention, and the Bishop is himself a member *ex officio*. The Hon. Clinton Rogers Woodruff is the chairman and the Rev. Edwin S. Lane, secretary. The Commission is honored in having two women among its members, Deaconess Colesberry, head of St. Martha's House, a member also of the Provincial Social Service Commission, and Miss Grace Butterfield, executive secretary of the Philadelphia Branch of the Church

Mission of Help. The clerical members are the Rev. A. J. Arkin, rector of St. George's Church, Richmond; the Rev. Joseph H. Earp, rector of St. Paul's Memorial Church; the Rev. G. C. Foley, D.D., of the Divinity School; the Rev. G. W. Hodge, S.T.D., rector of the Church of the Ascension; the Rev. J. L. Prevost, rector of St. Paul's, West White-land, Pa.; the Rev. G. L. Richardson, rector of St. Mary's, West Philadelphia; the Rev. H. C. Stone; the Rev. L. C. Washburn, S.T.D., rector of Old Christ Church; and the Rev. Elliot White, rector of St. Mark's Church.

The laymen of the Commission are Mr. Henry Bonnell, also a member of the Provincial Social Service Commission; Dr. Burton Chance, Mr. Franklin Spencer Edmonds, Mr. Alfred H. Granger, Mr. Montgomery Harris, Mr. Samuel F. Houston and Mr. T. Henry Walnut.

As the scope and function of the Commission is rapidly enlarging, the matter of financial support becomes increasingly more important. As an illustration of the possibilities of this work and its support, we instance the cases of the Dioceses of Chicago and New York. At its last convention the Diocese of Chicago appropriated \$1,000 for the work of their Social Service Commission and much more is raised by personal contributions. The New York Commission reports that last year it received \$3,936.46 to carry on its work. Of this \$2,736.95 was granted by the diocese and raised from apportionments on the parishes, and \$829.17 from personal contributions.

We introduce therefore to the diocese ourselves, our work and our needs, hoping that as time goes on we may be able to win its co-operation, confidence and support.

(Signed) E. S. L.

GIRLS' FRIENDLY SOCIETY

An illustrated talk on the "Need for a Federal Child Labor Law" was given on January 5th at St. James' parish house, under the auspices of the Social Service and Candidates Departments. The National Child Labor Commission is lending the Girls' Friendly Society in America these lantern slides. There are many candidates and members of the G. F. S. in the South who need the protection of better labor laws, and all those interested in bettering working conditions

are asked to write to their representatives in Congress, to urge them to support and vote for the Keating-Owen Bill (Senate Bill 1083).

"This bill excludes from interstate commerce goods in the production of which children under fourteen years of age have been employed in factories, mills, workshops, canneries; or children under sixteen in mines and quarries; and goods in the production of which children between fourteen and sixteen have been employed more than eight hours a day or at night. Nine states already have all the provisions of the bill on their statute books; only Wyoming and New Mexico have none of its provisions; and some states have surpassed it in certain respects. It is similar in scope to the Pure Food Law and Mann White Slave Act, which have been upheld by the Supreme Court. Like them, it is an expression of the Federal Government's right to regulate interstate commerce.

"With the close of the war the flood of European immigration, now temporarily checked, will be redoubled, and we must be ready for the people who are coming to us. Unless this bill is passed we shall not be ready. They will come poor in money, broken in spirit, and ready to work and to let their children work for a pittance under any conditions they find; they will lower our standards of education and living if we allow them to; and after they come the obstacles in the way of progressive legislation will be greater than ever. Before they come is the time to pass a law that will insure to immigrant children safety from exploitation, and a chance at the education that will make them American."

Pennsylvania's children have the protection of the excellent law passed by last year's Legislature, but all of her citizens use the products of factories and canneries in other states which permit young children to work long hours. The responsibility for these conditions is ours, unless we use our influence to prevent their continuance.

The "Monday Conferences" for open discussion of public questions will be given on Mondays, 3 to 4.30 P. M., from January to April, at the Curtis Building, Independence Square. Season tickets \$1.00, single admission 25 cents. The general subject to be discussed is the "Administration of the Law," including the work of the Municipal Court, the

protection of the food supply, the schools and the Child Labor Law, the city government in its relation to social welfare. These are timely topics and of interest to all workers for social betterment, wherever their work may be—in parishes, in civic or social agencies, in hospitals.

CALVARY CHURCH, GERMAN-TOWN

In Calvary Church, corner of Manheim Street and Pulaski Avenue, Germantown, on the Sunday evenings in Lent, beginning at 7.45 o'clock, a course of five sermons will be preached by the Rev. Arthur Whipple Jenks, D.D., Professor of Ecclesiastical History in the General Theological Seminary in New York City, on the general topic, "Some Claims on Conscience."

March 12—"The Claim of our Lord Jesus Christ to be regarded as a supernatural Leader."

March 19—"The Claim of the Church: the Religion of Jesus Christ, a Religion of Organized Co-operation."

March 26—"The Claim of the Creeds; the Religion of Jesus Christ, a Religion of Revelation, not an Evolution of the best thought of the best men."

April 2—"The Claim of the Sacraments; the Religion of Jesus Christ, a Religion of Supernatural Gifts."

April 9—"The Claim of the Bible; the Abiding Value of the Holy Scriptures after the re-adjustment of Modern Scholarship."

EDUCATIONAL NOTES

The secretary desires to express her appreciation of the hearty support given Diocesan Educational Day, January 20th. This day is a diocesan act of fellowship. Every woman there belongs with and to all the rest. It was our corporate endeavor to come more fully into the Light that we may bear witness to it. To our great happiness and blessing it was the Bishop who celebrated the Holy Communion at nine o'clock; throughout the day there were classes, conferences and instruction; the assembly room was crowded to see the pageant of "The Church's Mission to the Nation," again to hear the Bishop speak to us of the Church and the Nation, the need of clear conviction that will carry to sacrifice. True Americanism and true Churchmanship to be established—the demand that

we think; and thinking has never been a popular operation. We must define Liberty, Freedom. We must have an ideal of the Church and State and fix our minds steadily upon it and work toward it. Each step justified because leading to the Just. Along the same line Fr. Officer opened his "Instruction" in the afternoon claiming if results were to be obtained there must be a clear aim and method, an "ideal" of the kind of missionary work the Church was called to do.

The aim he proposed was simply Conversion "If a man is not converted to missions is he converted at all? That this was the mission of the Church to "Convert."

We must think out the kind of a parish we want, the kind of a diocese we want, the kind of a missionary we want.

To plant the Church does not mean to build church buildings but to plant the Church in the hearts of men. External things will come.

There were 250 registered and many who did not register. Guests were present from five other dioceses and one foreign missionary district.

Seventy-four parishes represented, St. Clement's sending the greatest number of delegates—seventeen. The offering for missions was \$67.

The Lenten Mission Study Class (the final diocesan class on this year's subject, The Mission of the Church to the Nation) will hold its organization meeting Wednesday afternoon, March 1st, at 2.30 o'clock, at the Church House.

Registration may now be made.

ADELINE AVERY PILSBRY.

SPECIAL APPOINTMENTS OF THE BISHOP

FEBRUARY

3. Evng. St. Barnabas, Kensington—Neighborhood Meeting.
6. St. Paul's School, Concord, N. H.—Ordination of the Rev. Percy L. Urban.
7. 1.00 P. M. Clerical Luncheon. Speaker, the Bishop Coadjutor of Southern Ohio.
10. Evng. Episcopal Hospital—Bible Class for Nurses.
12. P. M. Church of the Holy Trinity—Meeting for Churchmen.
14. 2.30 P. M. Meeting of the Younger Clergy at the Bishop's House.

17. 4.00 P. M. St. Mary's, West Philadelphia—Address on "The Incarnation."

- 8.00 P. M. Episcopal Hospital—Bible Class for Nurses.

24. P. M. Calvary Church, Germantown—Address on "The Church."

MARCH

1. 7.30 P. M. Meeting for students considering the Ministry. Bishop's House.
2. Evng. St. Simeon's Church—Address on "The Sacraments."
6. 10.30-1.00. St. James's Church—Clerical Conference.
- 1.00 P. M. Clerical Lunch. Speaker, the Rev. Archibald Mansfield.
8. 12.30. Garrick Theater—Address.
13. Evng. Diocesan Board of Missions. Bishop's House.
28. Noon-day preaching at Baltimore.
29. Noon-day preaching at Baltimore.

CONFIRMATIONS

BY THE BISHOP OF THE DIOCESE

From December 21, 1915, to January 19, 1916

Dec., 1915.

21. Rosemont, Church of the Good Shepherd
(In the Bishop's private Chapel) 2

Jan., 1916.

2. Philadelphia, Church of the Good Shepherd, Kensington..... 32
- Philadelphia, Trinity Church, Logan (Southwark)..... 16
(Received Roman Catholics) 2
9. Philadelphia, St. Nathanael's Church..... 31
- Philadelphia, St. Gabriel's Mission, Feltonville..... 8
- Philadelphia, St. Ambrose Mission..... 26
16. Philadelphia, Church of the Messiah, Kensington..... 10
- Philadelphia, Church of the Incarnation..... 10
19. Philadelphia, St. Bartholomew's Church, Wissinoming..... 15

THE ANNIVERSARY OF OUR SECRETARY

On St. Andrew's Day last, our faithful and painstaking secretary of Convention, the Rev. Charles L. Fulforth, completed twenty-five years as rector of the Church of the Messiah, Port Richmond, and has been receiving the congratulations of parishioners and friends throughout the diocese. To commemorate the anniversary, in addition to the Sunday services, the rector was tendered a reception by the choir, when he was presented with a box containing silver. On St. Andrew's night, at a very largely attended parish gathering, after an able address by Rev. H. Cresson McHenry, Mr. Fulforth was presented with a gift of money. The Ladies' Guild also presented him with a box of silver dollars, and the Men's Club of the parish gave him a silver loving cup suitably inscribed. These gifts were abundantly deserved and come as the due recognition of faithful and effective ministry in a difficult and trying field.

During these years of service there has been a notable list of material improvements and betterments, an index of the impression made upon his people by the pastor's earnest presentation all these years of Christ and His Church. Among such may be mentioned the renovation of the entire interior of the church; building a new chancel; installation of a new organ; the provision of memorial altar, pulpit, lectern, bishop's chair, choir stalls; more recently, the presentation of fourteen beautiful windows.

The scheme followed in these windows is most effective and in keeping with the parochial name, viz., "Chief Events in the Life of the Messiah," e.g., The Baptism, Christ as Teacher, as the Light of the World, The Agony, Bearing the Cross to Calvary, etc. The series is rounded out by a large trifold window symbolizing the union of the worship of earth and heaven.

Connected with the church there is a parish house, erected in 1892, thoroughly equipped for all parochial activities and which is constantly in use.

While the congregation is composed of persons of very moderate means, it is united, active and thoroughly alive. All of his brethren hope Mr. Fulforth and his people may be spared to spend many more anniversaries together.

B. S. S.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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Episcopal Appointments for February and March

Thursday, February 3

CONVOCATION OF NORRISTOWN.

Friday, February 4

Evg. PHILADELPHIA—*St. Augustine's Church*,
Bishop Van Buren

Sunday, February 6—*Fifth Sunday after Epiphany*

A. M. PHILADELPHIA—*Holy Comforter Memorial*,
Bishop Van Buren

Evg. PHILADELPHIA—*L'Emmanuel Church*,
Bishop Van Buren

Wednesday, February 9

P. M. PHILADELPHIA—*Home of the Merciful Saviour*,
The Bishop

Sunday, February 13—*Sixth Sunday after Epiphany*

A. M. PHILADELPHIA—*St. John's Free Church, Kensington*,
The Bishop

P. M. PHILADELPHIA—*Church of St. James the Less*,
The Bishop

Evg. PHILADELPHIA—*All Saints' Church, Moyamensing*,
The Bishop

A. M. PHILADELPHIA—*Memorial Chapel of the Holy Communion*,
Bishop Van Buren

P. M. PHILADELPHIA—*St. Sauveur's Church*, Bishop Van Buren
Evg. WILLOW GROVE—*St. Anne's Church*, Bishop Van Buren

Sunday, February 20—*Septuagesima Sunday*

A. M. PHILADELPHIA—*Holy Apostles' Church* The Bishop
Evg. PHILADELPHIA—*St. John the Baptist Church, Germantown*, The Bishop

A. M. PHILADELPHIA—*St. Simeon's Church*, Bishop Van Buren
P. M. PHILADELPHIA—*All Souls' Church* Bishop Van Buren

Evg. PHILADELPHIA—*Church of St. John the Evangelist*,
Bishop Van Buren

Thursday, February 24—*St. Matthias Day*

Evg. BRISTOL—*St. Paul's Church* The Bishop

Sunday, February 27—*Sexagesima*

A. M. PHILADELPHIA—*St. James' Church* The Bishop
P. M. HIGHLAND PARK—*Church of the Holy Sacrament*,
The Bishop

Evg. PHILADELPHIA—*St. Matthias' Church* The Bishop
A. M. PHILADELPHIA—*Church of the Redemption*,
Bishop Van Buren

Evg. PHILADELPHIA—*Holy Trinity Memorial Chapel*,
Bishop Van Buren

Thursday, March 3

Evg. BRISTOL—*St. James' Church* Bishop Van Buren

Sunday, March 5—*Quinquagesima*

A. M. PHILADELPHIA—*Epiphany Church, Sherwood*,
The Bishop

Evg. PHILADELPHIA—*Church of the Mediator* The Bishop
A. M. PHILADELPHIA—*Church of the Resurrection*,
Bishop Van Buren

Evg. PHILADELPHIA—*Calvary Church, West*,
Bishop Van Buren

Wednesday, March 8—*Ash Wednesday*

Evg. JENKINTOWN—*Church of Our Saviour* The Bishop
Evg. PHILADELPHIA—*St. Monica Church, West*,
Bishop Van Buren

Friday, March 10

Evg. PHILADELPHIA—*St. John Chrysostom Church*,
Bishop Van Buren

Sunday, March 12—First Sunday in Lent

A. M. PHILADELPHIA—*St. Mary Church, West*... The Bishop
P. M. DREXEL HILL—
Evg. EDDYSTONE—*St. Luke's Church*... The Bishop
A. M. PHILADELPHIA—*St. Barnabas' Church, West*,
Bishop Van Buren
Evg. PHILADELPHIA—*Holy Innocents' Church, Tacony*,
Bishop Van Buren

Wednesday, March 15

Evg. PHILADELPHIA—*Church of the Crucifixion*... The Bishop
Evg. PHILADELPHIA—*St. Titus' Church, Elmwood*,
Bishop Van Buren

Wednesday, March 15

Evg. PHILADELPHIA—*St. James' Church, Hestonville*,
Bishop Van Buren

Sunday, March 19—Second Sunday in Lent

A. M. PHILADELPHIA—*St. Andrew's Church, West*... The Bishop
Evg. PHILADELPHIA—*Church of the Holy Comforter, West*,
The Bishop
A. M. PHILADELPHIA—*Church of the Atonement*,
Bishop Van Buren

P. M. PHILADELPHIA—*Christ Church Chapel*,
Bishop Van Buren

Evg. LANSDOWNE—*St. John's Church*... Bishop Van Buren

Wednesday, March 22

Evg. DOYLESTOWN—*St. Paul's Church*... The Bishop

Thursday, March 23

Evg. CHESTER—*St. Paul's Church*... Bishop Van Buren

Friday, March 24

Evg. PHILADELPHIA—*Church of the Annunciation*... The Bishop
Evg. PHILADELPHIA—*Prince of Peace Church*,
Bishop Van Buren

Sunday, March 26—Third Sunday in Lent

A. M. PHILADELPHIA—*St. James' Church, Kingsessing*,
The Bishop
P. M. ESSINGTON—*St. John's Church*... The Bishop
A. M. BALA—*St. Asaph's*... Bishop Van Buren
Evg. PHILADELPHIA—*Church of the Covenant*,
Bishop Van Buren

Wednesday, March 29

Evg. PHILADELPHIA—*Church of the Ascension*... The Bishop

Friday, March 31

Evg. CHESTER—*St. Luke's Church*... Bishop Van Buren

The Diocesan Bulletin

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editors at 1016 Arch Street, not later than the 20th of the month.

February 1. Tuesday

Stated meeting of the Standing Committee at 4.15 P. M.

February 3. Thursday

The Convocation of Norristown will meet at St. Peter's Church, Phoenixville, at 11.30 A. M. The Rev. Norman S. Stockett will be the preacher at the morning service.

February 5. Saturday

Junior Auxiliary Day at the Church House. 10 to 11 A. M., Conference. 11 A. M. to 12 M., Manual work for Junior leaders by Miss Prophet, New York City. Noon talk and intercession by the Rt. Rev. Paul Jones, Bishop of Utah. 2 to 3.30 P. M., Manual work by Miss Prophet.

February 8. Tuesday

Stated meeting of the Altar Guild of the City Mission at the Church House at 3 P. M.

The Sixty-fourth Local Assembly of the Daughters of the King will be held in St. Barnabas' Church, Third and Dauphin Streets. Afternoon session at 4.30 o'clock. Speaker: Mrs. Ralph H. North, Treasurer of the United Offering of the Woman's Auxiliary. Supper at 6.30 o'clock. Evening service at 8 o'clock.

February 9. Wednesday

Girls' Friendly Society. Social Service Conference at 3 P. M. in the Parish House of the Church of the Holy Trinity, 217 South Twentieth Street.

February 13. Sunday

Girls' Friendly Society. A Missionary Service for members and associates will be held at 8 P. M. in St. Peter's Church,

Third and Pine Streets. An address will be made by the Rev. Charles E. Betticher, Jr., and there will be other speakers. An offering will be taken for Missions.

February 14. Monday

Regular meeting of the Domestic Committee of the Woman's Auxiliary at the Church House at 10 A. M. Speakers: Mrs. George Biller, Mrs. T. C. Wetmore, and the Rev. A. R. Morgan.

The Executive Committee of the Divinity School of the Protestant Episcopal Church in Philadelphia will meet at the Church House at 4.30 P. M.

February 21. Monday

The meeting of the Foreign Branch of the Woman's Auxiliary will be held at the Church House at 10 A. M., when Dr. Pott, of St. John's College, Shanghai, will be the speaker.

February 23. Wednesday

The regular monthly meeting of the Diocesan Committee of the Woman's Auxiliary will be held in the Church House at 10 A. M.

February 28. Monday

The regular monthly meeting of the Indian's Hope Association will be held in the Church House at 11 A. M.

Club Night at the Church Club in their rooms at the Church House. Topic for discussion, "Our Diocese—its Achievements and its Possibilities," to be opened by Dean Bartlett and Roland S. Morris, Esq., followed by General discussion.

IN MEMORIAM

The Rev. Samuel Herbert Boyer

Another of the veterans has dropped from the ranks of the Church Militant, having earned for himself "a good degree," the Rev. Samuel H. Boyer, the founder and first rector of the Church of the Holy Spirit, Philadelphia. The deceased had recently passed his eightieth birthday, a romantic incident of which is chronicled in the News Department of this issue. Mr. Boyer was a son of the late Judge Boyer of Elmira, N. Y., and was a graduate of Kenyon College and Gambier Seminary. He was ordained by Bishop McIlvaine and prior to coming to Philadelphia had served charges at Xenia and Glendale, Ohio, in both of which parishes he gained an enviable record as a builder of churches and an indefatigable pastor. He came to Philadelphia first in 1873 as rector of St. Paul's, Fifteenth and Porter streets, which he served seven years. He returned to Ohio for a time and then, at the insistence of Bishop Whittaker, whose close friend he was, Mr. Boyer returned to Philadelphia and started the work which became the Church of the Holy Spirit of which he was rector until his retirement from active service in 1908, the parish meanwhile being consolidated with All Saints' at Eleventh Street and Snyder Avenue. Mr. Boyer was well known and greatly beloved in the southern part of the city, especially among the poor. He had done much outdoor preaching, his wagon with its organ, with which he would try to attract the interest of the non-churchgoer, being at one time a familiar sight about the streets of "the Neck." A widow and two sons and a daughter survive him. One of his sons is rector of a parish in New Bedford, Mass.

B. S. S.

The Rev. Andrew Weinstein

A minute adopted by the Clerical Brotherhood at its meeting Monday, December 20, 1915, concerning the Rev. Andrew Weinstein:

On Sunday, December 12, 1915, the Rev. Andrew Weinstein died in the Episcopal Hospital, Philadelphia, aged sixty-five years.

Born in Russia of Jewish parentage, he was converted to the Christian faith in early manhood and baptized in 1870. Henceforth he was to suffer the loss of

all things, home, family, people, for his Master's sake.

He was a linguist by natural aptitude and by training; received a liberal French education, spoke German and English fluently, Italian and Spanish passably, Russian and the Slavonic dialects, as well as Hebrew, Yiddish, and the allied Semitic tongues. A varied experience in Palestine and on the shores of the Mediterranean brought him finally to London, where he became a Theological Associate of King's College, and was ordained deacon in 1889 and priest in 1890 in St. Paul's Cathedral by the then Bishop of London, Dr. Temple, afterwards Archbishop of Canterbury, after having creditably passed the examinations of this stern and exacting Schoolmaster-Bishop. His experience also included such extremes as work in the Australian bush under Bishop Rilys and in East London slums under Bishop Billing.

With this broad training he came in 1908 to the Diocese of Pennsylvania and was assigned to work among the Jews and also appointed Immigration Chaplain of the Port by Bishop Whitaker. For years he has been teaching English to Jewish classes in St. Peter's parish. His work here and among the immigrants has received high praise from those who have watched it most closely. Many a friendless one has found in him a friend and protector ready to share his meager purse in time of need. Like his Master he has endured shame and spitting; once in his life he was attacked by a hostile mob and left for dead, latterly he went down into the shadow of death on a Good Friday under the surgeon's knife and rose again to a glorious Easter. He has been reviled and reviled not again, he has suffered and threatened not. Gradually his life has won respect for the Name of Jesus Christ even in the heart of the ghetto.

On an Ember Day in the Advent Season his tired body was laid to rest in Old St. Peter's Churchyard, awaiting a glorious Resurrection at that Day when the King shall come to claim His own.

J. B. HALSEY,
W. ARTHUR WARNER.

Mrs. Josiah M. Bacon

The following resolution was passed at a special meeting of the Female Protestant Episcopal Prayer Book Society, called for the purpose on January 18,

1916: "We are called together today on account of the death of Mrs. Josiah M. Bacon, the president of the Society, who entered into life on the morning of January 3, 1916.

"For as much as it has pleased God to call her into His nearer presence, be it

Resolved, That in submitting without questioning to His Will, we desire to record our deep feeling of regret that she is to be no more among us and our appreciation of the real privilege it was to work with one who in the nobility of her character and the sincerity of her spirit was an inspiration to all the members of the Society; the sense of loss is to each one personally who came in contact with her as well as to work in which we were together occupied.

"Mrs. Bacon was first elected a manager of the Society in 1899 as the delegate from St. Peter's Parish; during the year 1903 she acted as librarian and in October, 1911, she was elected president, which office she faithfully and conscientiously filled until called away."

REBECCA L. EVANS,
ALICE VAN ANTWERP LEA,
MARY HOWE ROBINSON,
Committee.

Charles M. Grimm

Minute adopted at special meeting, January 16, 1916, at the Church of the Holy Trinity, West Chester, Pa.

"The vestry of the Church of the Holy Trinity learn with great regret of the death of Mr. Charles M. Grimm, for many years a vestryman of the church.

"Mr. Grimm had served on the vestry longer than any other member, and his interest and advice were most helpful to his fellow members, and his views of the administration of the parish were always sound. His kindly manner and patient endurance of his bodily affliction were an example to all with whom he came in contact.

"The vestry express their sympathy to the family in this sorrow that has come to them.

"While we, his fellow members, will miss his presence and counsel, yet do we rejoice that he 'fought the good fight' so many years and 'kept the faith.'"

LAWRENCE J. MORRIS,
Secretary.

THE CHURCH PERIODICAL CLUB

The Forwarding of Magazines

How many of us read the continued stories in the popular magazines? Do you read them through to the end? Of course every one does; with each issue we become more interested, and as time goes on we anticipate the coming of the magazine. They always break off at an exciting place and we can hardly wait for the next issue. Reader, put yourself in the place of others like yourself. Those to whom you are sending your periodicals, after you are through with them, may reasonably be supposed to be as interested as yourself. But how careless we are apt to be and irregular in the sending. Perhaps a number or two comes regularly, then we let possibly months go by without sending any, then perhaps we forget all about it and none are sent. And the worker in some isolated point, just as anxious as we are to finish the story after reading the opening chapters, is left up in the air by our selfishness. The writer has heard of a well-known man so absorbed in a popular writer that he leaves a standing order to send over the magazine "as soon as it appears," so anxious is he to follow the plot; sometimes he will stop on the way from the office to inquire whether it has come. Yes, and many a missionary will take a long walk to the post office in the hopes that his copy has come and will be so disappointed at its non-arrival. After a round of wearing duties it would be such a rest to lose himself a bit in the chapters of an exciting story—just as we do. And the mother, after a trying day, with the babies safely tucked in, would enjoy so much turning over the pages of the magazines kind friends at home have promised to send; only often we are careless.

But we won't be after this, will we?

Preserving the Balance

To do the work of this Society in an efficient manner it is absolutely necessary to know at headquarters what each parish is doing, where individuals are sending, to have full lists of recipients, etc. At present there is both duplication and waste. Some places are receiving too much reading matter (sometimes sorts they can not use) while there are others getting little or none. There should be a librarian in every parish. All disposal of used reading matter should be through

her. She will keep in touch with the central office and see that what is sent out goes to the proper place. The diocesan librarian is ever ready to assist and advise. Even here in our own diocese we have individuals who would so enjoy a good magazine and would pass it on when read to some one else. Shall we not give them a chance also?

BROTHERHOOD NOTES

Brotherhood men should not forget the Lincoln's Birthday meeting on February 12th. The Church Club and Central Missionary Committee of the Diocese, as last year, are co-operating with the Local Assembly in an effort to make this an annual fixture and the biggest gathering of Churchmen during the course of the year. The sessions will begin at 3 o'clock in the afternoon, supper being served at 6 o'clock, and then an evening meeting at 7.30. The general theme will be "Problems for Solution by the Church," under which will be considered "Education," "Missionary Opportunity" and "Community Service." A number of eminent speakers from out of the city will make addresses. Please secure the enrollment of your men when the registration blanks are sent out.

The January meeting of the Local Assembly was held at the Church of the Saviour on Friday, January 14th. Owing to the weather, the attendance was not as large as usual, but the men seemed to be interested and were repaid for their efforts.

Mr. George H. Randall, Mr. Rodney Bonsall, Mr. Charles E. Beury were the speakers.

During February the Round Table Conferences, except in West Philadelphia and Germantown, will be omitted, the idea being to turn the strength of these meetings into the Lincoln's Birthday meeting noted above.

Mr. Albert T. Gardiner completed last Easter forty years of continuous service as organist and choirmaster at St. Matthew's Church, Eighteenth Street and Girard Avenue, and is still at his post. A correspondent, informing us of this fact, adds: "So far as I know this is the longest term of service of this sort in our diocese." Can anyone say him nay?

Editor THE CHURCH NEWS:

DEAR SIR:—I would like to call the attention of your readers to the needs of our choir boys who Sunday by Sunday furnish the music in our churches.

My knowledge of the boys and their problems comes entirely from my work as a member of our parish choir committee where I come into close contact with them, visit them in their homes and feel the deepest personal interest in their difficulties. I know nothing of the professional side of their training and would make no attempt to touch on that side of the question. From this point of view the problem seems to be as follows:

A boy (who probably does not come from a Church family) enters the choir at about nine years of age. This is the most impressionable time of his life. He attends rehearsals three times a week and sings at two services on Sunday; besides which he is on duty for the great festivals and important occasions of the Church.

He loves his work. Nothing but illness will keep him from rehearsals. Through good weather and bad, often at a great sacrifice of personal comfort and pleasure, these little fellows attend the services and rehearsals and are in their places in the chancel week after week with a devotion that would put many men to shame. His membership in the choir is his greatest honor, and one he will make any sacrifice to maintain. Thus during the most impressionable years of his life the words and music of the Church services are repeated and drilled into him till they become a part of himself. Whatever his antecedents, at fifteen he is a Churchman and loves the Church in a way few of us can realize.

Then his voice changes. This is the most difficult period and time of greatest mental and physical trial in his whole life, as any psychologist or physician will tell us. The time of all others when he most needs the guiding hand and uplifting influence of the Church. He is useless in the choir; his place must be filled by a boy who can sing, and he is told he must leave.

How many of our clergy, I wonder, know the boys in their choirs; visit them in their homes; study their characters; learn to love them when they are little fellows, so when the time of trial comes they will have a hold on each individual and be able to lead him back again into calm waters; treat him, in short, as a parishioner for

whose soul he is responsible, and not a part of the chancel furniture?

How many of the ladies on our parish choir committees know and love the boys they work for (and I assure you they are worth knowing); visit them when they are sick; study their environment; enter into their joys and sorrows. Zest them when the choir is on duty—there is no way in which they can come closer to the boys than this—do anything but sew buttons on their cassocks and keep their cottas clean?

If your readers could see the ex-choir boys waiting outside the choir room at rehearsal and service time their hearts would ache. They are in the way at rehearsals. They return from force of habit, for the routine is part of their lives, and not knowing what to do, they wait outside.

No longer needed in the choir, his greatest interest and pride taken from him, he drifts away from the Church, often never to return, for there is not now the incentive of duty to compel regular attendance. About fifty per cent of choir-boys are communicants; the rest seem to be lost sight of after retirement.

The worst feature of this policy is the bad effect on the boy himself. With their sheet anchor taken away, many of our boys drift into mischief and some into crime. Now, in this critical period of his life something must be given him to fill the time and claim the interest for years absorbed by his choir duties. An ex-choir boy hung himself in a City Hall cell recently where he was awaiting trial for theft. What part, I wonder, did the Church play in his downfall? An exceptional case, you will say. Perhaps; but if the clergy, the choirmaster and choir committee in charge of this boy had had some plan for placing him in another field of work where the routine was maintained and he was made to feel his services were of real value, would he have fallen as he did? The responsibility, after all, comes back to us. We are too apt to think of the beautiful voice (if we think at all) and forget the boy with his needs behind the voice—His soul is in our care—dare we forget that?

The meaning of all this seems to be that through neglect of a wide-open door the Church is losing thousands of enthusiastic young men who have been trained in her ways from childhood. There seems to be a lack of interest as to the needs of these young men among those who have

care and oversight of them. The choir boy is too often a commercial proposition—and nothing more. From a purely selfish point of view can we afford to let this leak continue when our constant cry is for men who will serve?

Evidently there is need for concerted action and thoughtful consideration of this matter, not only for individual parishes and dioceses, but the Church at large, for this leak must be going on throughout the land wherever there are boy choirs. I would like to put before you a plan which has been suggested as a possible solution of the problem.

Would it not be possible to use the wonderful organization of the Brotherhood of St. Andrew to keep these boys in the Church? This has already been done in some parishes, for at a recent Corporate Communion of the Diocesan Junior Brotherhood, an ex-choir boy of the parish played the organ and another was the Celebrant.

If all boys on entering the choir could be made Juniors of the Brotherhood and side by side with their rehearsals be trained as all Juniors are trained in the ways of the Church, when the time came for their retiring they would be ready to enter the Senior branch and thus naturally work into the Church's larger life.

There should, however, be some means of recognizing the faithful, efficient service these boys have rendered for seven years or more. It has been suggested that a board of experts in choir training be appointed under authority of the National Church. This board, composed of clergy and choirmasters, to formulate a set of requirements for each boy to attain during his years in the choir. When his voice changes, having met these requirements, upon recommendation of his rector and choirmaster to the National Board, he would be given a certificate in the name and under the authority of the whole Church. This certificate would be a mark of honor; its possessor looked up to by his companions as one who has reached a goal for which all choir-boys throughout the Church are striving and instead of what now seems to him retirement without recognition of his work—an honor conferred upon him by the National Church before the rest of the choir and the congregation.

He would, after graduation, pass into the Senior Brotherhood and become a Choir Alumnus. As the alumni of a college work for and love their Alma Mater, so

these boys would feel pledged to support and serve the Church. Such a group of men added to the already powerful Brotherhood of St. Andrew should be a force of great power and inspiration to the Church.

Just what the work of these graduates would be must of course be decided by the clergy and choirmasters. Does it not seem the most natural thing in the world for a boy who has served his Church faithfully in the chancel to be promoted to the sanctuary as a server at the altar? Objection is made to this on the ground of ritual. Has any vestryman or other member of a parish the right, because of personal prejudice, to deny these boys a place in the sanctuary when their very spiritual and moral life depends upon the Church thus holding on to them? The crucifer, the librarians, the usher and even the sexton could be ex-choir boys. Each parish would have to work out its own problem. And upon each individual parish would depend the success of the whole plan.

The important thing is to hold on to the boys—bind them close to the life of the Church, making each feel himself part of Christ's Body, not a musical instrument to be cast aside when the strings are broken.

This plan is of necessity only a suggestion. Those whose work is with the boys must perfect it or form some other which will better meet the situation.

These boys are a challenge to the Church today, they are members of our household, within our doors. Every clergyman and choirmaster is directly responsible before God for the souls of the boys under his care. Long ago the Master said: "Inasmuch as ye *did it not* unto one of the least of these, ye *did it not* to Me. Do we from our neglect come under the head of those who "*did it not*?"

Cannot the clergy of our diocese do something now—at once—to meet this need and lead the Church in a movement to take adequate Christian care of these boys?

ELSIE DOUGLAS.

Out of an estate valued "at \$100,000 and upwards" the late Daniel W. Grafty made many religious and charitable bequests. St. John's Church, Northern Liberties, Philadelphia, receives \$5,000; the Episcopal Hospital and the City Mission \$1,000 each; not to mention other beneficiaries not confined to our Communion.



THE CHURCH OF ST. SAUVEUR

THE FRENCH CHURCH OF ST. SAUVEUR

The French Church of St. Sauveur is no newcomer in the field of city missions. Its charter was obtained as far back as 1872. A number of gentlemen well known in the city's religious life were charter members, i. e., Messrs. Alexander Brown (Holy Trinity), Peter McCall and Ephraim Clark (St. Mark's), Samuel Wagner (Christ Church), Charles C. Harrison (St. Luke's), Robert B. Sterling (Epiphany), C. P. B. Jefferys (Church of the Saviour, D. Rodney King (St. Stephen's), George W. Woodward (St. James'), James S. Whitney (Atonement),

Henry A. Sims (Holy Trinity), and Francis Hoskins (Mediator).

The moving spirit for its establishment was the Rev. Charles F. B. Miel, the first incumbent of the church. This gentleman first preached here (in French) on September 3, 1871, under the auspices of the P. E. City Missionary Society, in a hall at the northeast corner of Eighteenth and Chestnut Streets. Mr. Miel's personality and fervor in the cause were such as to rapidly attract friends and supporters.

By the following February he had succeeded in organizing a congregation, and the vestry was composed of the

gentlemen just named as having signed the charter of the church. Dr. Miel was immediately elected rector and on motion of Mr. Jefferys the new church received the name of "St. Sauveur." Mr. King became church warden, Mr. Jefferys, rector's warden, and Mr. Whitney, accounting warden. The rector's salary was approved at \$2,000 a year.

On December 13, 1874, the services of "St. Sauveur" were begun to be held in a small chapel on Twenty-first Street between Market and Chestnut Streets, the latter due to the liberality of Mr. James Whitney, who built it for the congregation. It was inaugurated on

January 10, 1875, and consecrated by Bishop Stevens, assisted by Bishop Morris, of Oregon.

Here the congregation continued until the present church at Twenty-second and DeLancey Streets was built and inaugurated, the latter ceremony occurring on April 1, 1888. Mr. Miel continued in charge many years and gained the sympathy and good will of many elements in the community. His death at an advanced age occurred in 1902. The Rev. Florian V. Vurpillot, who had been named assistant before Mr. Miel's death, succeeded him as pastor and continued at the church until 1913, when he accepted a call in the spring of that year to the Huguenot Church at Charleston, S. C.

It was not until the late autumn of that year that, with the assistance of Bishop Rhinelander, the services of the Rev. T. D. Malan were secured. The church had by that time fallen into considerable disorganization, no successor having been announced in the spring (the notice of Mr. Vurpillot's retirement being so immediate, precluded it), the congregation were left in a state of uncertainty for several months. Added to this, the vestry lost the services of two members who had long and assiduously labored to sustain the work of the church. Mr. O. H. Bacmeister, the accounting warden, died during the summer and Dr. John B. Roberts, for many years the rector's warden, tendered his resignation. The loss of these two active and intelligent officers has been a severe blow.

It may be well to state here that the whole history of the Church of "St. Sauveur" discloses a dependence in the sympathy and support of generously disposed persons in our community, who from their own birth and home surroundings feel an interest in French people. It was so in Mr. Miel's time, markedly so it may be said; it continued in Mr. Vurpillot's ministry to a considerable degree, and it is to be hoped that it may be counted upon in the future. Without it the work cannot be continued. The French people of the congregation are attentive in their duties, and give as liberally as they are able to. At this particular junction the war in Europe has drafted away certain male elements of the congregation and this reacts naturally on the resources of those at home.

In Mr. Miel's time entertainments

were frequently given to eke out the finances. Thus, in 1894, receipts are credited from "Concert" \$507.60; from "Bazaar" \$317.85; total \$825.45. The following year (1895) from "Concert" \$400; from "Fair" \$516; total \$916. A recent address made for the benefit of the church, the only entertainment of the kind attempted for years, has netted \$75. Then again, people appear to have been more liberal in the renting of chairs or seats in the church. These are let at \$10 for the year and it appears that in Mr. Meil's time the number rented rose to eighty, or two-thirds of the entire seating capacity (120) of the building.

But at least forty or fifty seats appear to have been paid for annually with regularity, yielding a fixed income of something like \$500. With any effort on the part of the present Finance Committee in recent years the number of seats rented is no more than thirty.

In spite of this discouragement, there is a brighter side on which stress may be laid and encouragement gained. There is not a cent of debt, either fixed or floating. The last \$1,000 of mortgage indebtedness upon the parish house was discharged five or six years ago, through the liberality of a former parishioner, Miss French, then a resident of Boston.

Following this payment it was deemed advisable to secure the church against any fresh lien being placed upon it and to insure that end, in March, 1910, a deed of conveyance was made by the "rector, church-wardens and vestrymen of the Church of St. Sauveur to the Trustees of the Protestant Episcopal Church in the Diocese of Pennsylvania."

Under this state of facts it would seem that the mission had established a peculiar claim for countenance and support among church-people generally in the diocese.

Mrs. Biller, widow of the late missionary bishop of South Dakota, is to address the Woman's Auxiliaries of Germantown and vicinity Friday morning, February 4th, at a quarter past eleven in St. Michael's Church, High Street, Germantown.

The Rev. Robert Johnston, rector of the Church of the Saviour, West Philadelphia, is one of the preachers invited to conduct the "Nation-wide Preaching Mission" in Lent in the Diocese of Washington.

CONFIRMATIONS FROM APRIL 18TH TO MAY 18TH, INCLUSIVE

APRIL

- 21. Transfiguration..... 5
- 23. Episcopal Hospital Chapel..... 10
- 25. Holy Innocents, Tacony..... 15
- St. Mark's, Frankford..... 45
- 28. St. Martin's, Oak Lane..... 15
- (For St. Mark's Parish..... 3

MAY

- 9. St. James', Hestonville..... 34
- (For St. Martin's, Oak Lane).... 1
- Received two Roman Catholics.
- 10. In the Bishop's Chapel for the Church of the Saviour..... 1
- 12. Church of the Incarnation..... 11
- 16. St. Stephen's, Clifton Heights .. 22
- Church of the Atonement, Mor-ton..... 10

CONFIRMATIONS FROM APRIL 18 TO MAY

BY THE BISHOP SUFFRAGAN

APRIL

- 18. St. Philip's Church..... 41
- L'Emmanuello..... 2
- (Received)..... 46
- 20. St. Barnabas' (Italian Mission).. 2
- (Received)..... 12
- From St. James', Hestonville
- (Received)..... 6
- 21. St. George's (Italian Mission)... 3
- (Received)..... 49
- 22. Phillips Brooks Chapel of Holy Trinity Church..... 11
- 23. St. George's, West..... 22
- 24. Church of the Redeemer, Bryn Mawr..... 11
- 25. St. John's, Cynwyd..... 10
- All Saints', Darby..... 49
- 29. St. James', Kingessing..... 8

MAY

- 9. St. James', Perkiomen..... 6
- St. Titus', Elmwood..... 17
- 13. St. Alban's, Olney..... 5
- 16. Trinity, Swarthmore..... 8
- Trinity, Collingdale..... 6

The Rev. William Yarrow Edwards, for the past two years a curate in St. Stephen's Church, Philadelphia, has accepted a similar position in Calvary Church, Germantown. Mr. Edwards is a son of the rector of Holy Innocents Church, Tacony.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

On the Feast of the Epiphany at St. Clement's Church, Philadelphia, the Bishop of the diocese set apart as a deaconess Miss Claudine Whittaker, who was presented by the rector, Dr. Hutchinson, the Rev. Lucien M. Robinson, D.D., assisting in the service. Miss Whittaker left later in January for Mexico, where she is to do missionary work under Bishop Aves.

The annual banquet of the Churchmen at the University of Pennsylvania was held in the Hotel Roosevelt Monday evening, January 10th. There was a large attendance of students. Distinguished speakers, clerical and lay, were present to encourage and advise. By all accounts the distinctively religious work at the University is more constructive and promising than for many years past.

The next Clerical Luncheon and Round Table Conference will be held in the club rooms of the Church House, Monday, February 7th, at 1 P. M. Bishop Rhineland will preside and the expected speaker is the Coadjutor Bishop of South Ohio, Rt. Rev. Dr. Reese. According to a recently adopted rule the meetings of the Clerical Brotherhood are omitted on the days of these luncheons.

As souvenirs of the remarkably successful Preaching Mission previously held in All Saints', Norristown, the Christmas issue of its parochial magazine contained as "inserts" capital halftone photographs of the Revs. P. Gavan Duffy and W. A. Nichols, who were the preachers of the Mission.

Miss Mary D. Cardwell, daughter of Mrs. Elizabeth Cardwell, of Regent Street, Philadelphia, and the Rev. Charles W. Schreiner, rector of the Church of the Atonement, Forty-seventh Street and Kingsessing Avenue, were united in mar-

riage in the church on the evening of Tuesday, January 11th, Bishop Rhineland, assisted by the Rev. A. D. Heffern, D.D., performing the ceremony. In the wedding party were two seminary classmates of the groom, representatives of the vestry of the Atonement, besides relatives. A picturesque adjunct of the occasion was the presence in uniform of the troop of Boy Scouts of which Mr Schreiner is Scout Master, who formed an "arch of honor" under which the wedding party passed from the chancel to the rectory adjoining the church. Mr. Schreiner is a graduate of the Philadelphia Divinity School of the Class of '10, and since his ordination his entire ministry has been at the Atonement, where he has accomplished a remarkable work.

On the third Sunday in Advent was unveiled and dedicated in St. Paul's Church, Aramingo, the beautiful memorial window which the rector, the Rev. E. J. Humes, has placed as a memorial of his mother. The window is from the D'Ascenzo Studios and is a beautiful and artistic representation of Our Lord as Physician and Comforter.

When Archdeacon Stuck visited the Sunday-school of St. Paul's, Overbrook, last November, his story so impressed one little boy who had just entered on the business of selling papers, that he went home and told his mother that he desired to give all that he had made the week previous to the work in Alaska. His mother heartily agreed. So the little fellow contributed thirty-five cents in his envelope when the Sunday-school made its offering for the purchase of a dog for the archdeacon's team. With this spirit prevailing in the school, no wonder the record offering was taken that day!

Did you ever give a week's pay to God?

The Rev. Theodore J. M. Van Duyne has been added to the clerical staff of the parish of the Holy Apostles, Philadelphia, and assigned to the Chapel of the Mediator, where the work is growing rapidly because of the constant addition of new families. The vicar, Rev. Phillips E. Osgood, has been giving particular attention to the Sunday-school which, under his expert care is fast becoming one of the large t and best organized in the city. The plan for the new church, which is to be a memorial to the late George C. Thomas, is receiving encouraging support and the prospect is that the actual building will shortly be started.

The announcement is made that because of the retirement of the Rev. Henry C. Stone from the vicarage of Holy Trinity Chapel (that he may devote his entire time to the "Stonemen's Fellowship") and also because the Fellowship itself has so increased, three centers for the Fellowship have been established in Philadelphia, viz., the parish houses respectively of St. James', Holy Apostles' and the Mediator.

The will of the late James Hay, recently probated, contains several bequests to churches and charities: \$25,000 is devised as an endowment to the Episcopal Hospital; \$10,000 to Holy Trinity Church, Philadelphia (for the parochial endowment fund); \$5,000 each to the parish of the Good Samaritan, Paoli, the Home for Incurables and the City Mission. An interesting bequest is that of about \$20,000 made to the parish church in Donegal County, Ireland, the girlhood home of his mother, \$5,000 of which sum is for the erection of a parish school building and the balance for its maintenance and the purchase of "good and useful books on agriculture."

The Rev. W. Hewton Ward of the Diocese of Duluth has accepted an appointment as curate at St. Timothy's Church, Roxborough, and entered upon his duties on the Feast of the Epiphany. His former charge was St. John's, Moorhead, Minnesota.

The lectures being delivered on successive Monday afternoons at Holy Trinity parish house by the Rev. Stuart L. Tyson, M.A., on "The Bible and Modern Criticism," are largely attended and, as was to be expected because of the unusual gifts as a teacher possessed by the lecturer, are proving of exceptional interest and profit.

To mark the fiftieth anniversary of his graduation the Trustees of Kenyon College had determined to confer the degree of Doctor of Divinity next June upon the Rev. S. H. Boyer, former rector of the Church of the Holy Spirit, Philadelphia. Hearing of his serious illness last month, the Board anticipated their action and upon his eightieth birthday in January they conferred the degree upon him "in absentia."

At the meeting on the second Monday in January the Rev. George Copeland was chosen secretary and the Rev. Charles S. Lyons as treasurer of the Clerical Brotherhood for the ensuing year.

The Rev. Mr. McClure, secretary-treasurer of the diocesan "Preaching Mission" General Committee, reports "all bills paid and a balance in the treasury." The committee is to be continued to supervise evangelistic work and the holding of Mission in the diocese.

By the will of Jane Miller, who died December 11th in the Oncologic Hospital, St. Andrew's Church, Eighth and Spruce Streets, receives a small legacy for the "Flower Fund," and St. James' Church, Downingtown, the sum of \$200.

The Rev. G. Berkeley Griffith, since 1903 the rector of Trinity Memorial Church, Ambler, has resigned to accept the rectorship of the parish of the Prince of Peace, Baltimore, entering upon his new duties January 1st.

During the Christmas holidays Holy Trinity, Philadelphia, lost through death one of its old and valued members, Mr. James Hay, vice-president of the Fourth Street National Bank and prominent in the business world. He had passed his eightieth birthday but a few days previous to his death. For years Mr. Hay had been active in the Art Club and the Pennsylvania Historical Society.

The Rev. Gomer B. Matthews, of the Diocese of Bethlehem, has accepted an election as rector of St. John's Free Church, Kensington, in succession to the Rev. Waldemar Jansen, and entered upon his duties the second Sunday after the Epiphany. Mr. Matthews has for several years been rector of the parish in St. Clair, Pa., where he has done a notable work, especially along the lines of religious education. He has also been for some time secretary and treasurer of the Archdeaconry of Reading and active in the missionary work of the Diocese of Bethlehem.

The Woman's Auxiliary of St. James' Church, Twenty-second and Walnut Streets, at its regular monthly meeting on the Feast of the Epiphany was favored with the presence of Bishop Kinsolving of Brazil, who made one of his eloquent and stirring presentations of the work being done "below the equator." This branch is a model of its kind, following the subdivision into committees after the diocesan model, each weekly meeting being devoted to the consideration of domestic, foreign, Indian, colored, etc., with an appointed speaker and carefully prepared reports. The attendance is large and interest constantly growing.

The Rev. H. M. G. Huff will read a paper before the Clerical Brotherhood on Monday, February 14th, at 11 A. M., on the subject, "Lest We Forget, or the Attention Needed to be Given to the New Method of Nominating Officers to be Chosen at our next Diocesan Convention." This is a subject about which all of us can learn. The official experience of Mr. Huff makes him the natural one to lead the discussion.

The rector of St. James' Church, Philadelphia, Rev. John Mockridge, D.D., will be one of the Lenten noonday preachers in St. Paul's Cathedral, Buffalo, N. Y., during the week of April 10th-14th.

The Rev. H. M. Kirkby and the Rev. Charles H. Long have accepted appointments to curacies at Holy Trinity Church, Philadelphia, *vice* the Revs. Messrs. Cone and Burke (resigned), and are in residence at the parish house, 217 South Twentieth Street.

The class confirmed by Bishop Rhinelander at St. Peter's Church, Germantown, in Advent, was the largest in the history of the parish and, so far for this year, leads the diocese. It numbered sixty persons, twenty-nine males and thirty-one females. Mr. Samuel B. Bowen has been appointed rector's warden of St. Peter's in place of Mr. Samuel W. Wray, deceased.

The Rev. John K. Shyrook, admitted to the diaconate at the Advent Ordinations, is acting as assistant at the Church of the Incarnation, Broad and Jefferson Streets, Philadelphia. After he has been made a priest it is understood that Mr. Shyrook proposes to engage in missionary work in China.

The Rev. George I. Mair has resigned his position as curate at Holy Trinity Chapel, Philadelphia, to devote his entire

time to the interests of the Stonemen's Fellowship with which he has been actively identified through his association with the Rev. H. C. Stone. The report is that Mr. Mair is to be organizing secretary of the Fellowship and to assist in the formation of branches in other parts of the country.

The entire interior of Emanuel Church, Marlborough Street above Girard Avenue, has been richly redecorated by a local artist. The payment for the work was a Christmas gift to the parish from a number of friends made through the rector, the Rev. Edward G. Knight.

On the Sunday evenings in Lent in Calvary Church, Germantown, the Rev. Arthur W. Jenks, D.D., Professor of Ecclesiastical History at the General Theological Seminary, New York City, will deliver a course of sermons on "Some Claims of Conscience," under the special topics: The Claim of Christ, of the Church, of the Creeds, the Sacraments and the Bible. The preacher is a gifted speaker and a scholar of distinction. A cordial invitation to attend is extended.

Mr. Charles A. Bosbyshell, an old and faithful worker in many of the organizations of the Church of the Saviour, West Philadelphia, more particularly the Sunday-school, died at midnight of the 17th of December last in the ninetieth year of his age. He was a veteran of the Civil War and for many years had been in the employ of the United States Government at the Philadelphia Mint. For over thirty years he did valiant service in the parish Sunday-school as a teacher and assistant superintendent. He was universally beloved for his genial disposition, ready sympathy and unfailing cheerfulness.

The Men's Club of the Church of the Epiphany, Germantown, gave a dinner to sixty-four men of the Pelham section at the Automobile Club on Emlen Street, on Epiphany night, January 6th. Mr. Robert W. Staton provided the orchestra, which played during the dinner and accompanied the singing of many popular songs.

The speakers of the evening were Bishop Rhinelander, the Rev. C. K. Gilbert, editor of the *Churchman*; Mr. John W. Wood, secretary of the Board of Missions; the Rev. Mr. Bennett, of Summit Presbyterian Church; the Rev. Dr. Montgomery, first rector of the parish; the Rev. Dr. Gardiner, of the Board of Religious Educa-

tion, and Mr. W. B. Seeley, president of the Men's Club.

The speeches were notable and enthusiastically received; all bore on the crying need of the war-torn world for the manifestation of Christian manhood and the more masculine development of the Church. This was the first dinner of the Men's Club and the men of the neighborhood were present in good number. Mr. Walter Willard was a graceful and gracious toastmaster; the new rector, the Rev. Irving A. McGrew, was the guest of honor.

The Church of the Holy Apostles, Philadelphia, has lost by death one of its active members, Mr. Alfred Dukes. The deceased, who was the senior partner in a large printing establishment, had for years been interested in church and charitable work in the southern part of the city and particularly in the athletic activities connected with the Cooper Battalion Hall.

During the first week in January Bishop Rhinelander and Mr. George Wharton Pepper, as members of the Joint Commission "to arrange for a World Conference on Faith and Order," were in Garden City, L. I., in attendance upon a preliminary conference of our Joint Commission with Commissions appointed from the various religious bodies. The sessions which extended over parts of three days brought together a most representative gathering, and the proceedings were of intense interest. We understand that a report of this conference will be printed and distributed by our Joint Commission.

As a practical "follow-up" of the Preaching Mission, the Rev. Chas. A. Ricksecker, priest-in-charge of All Saints' Chapel, Darby, arranged for the last four Sunday evenings in January a series of addresses by prominent laymen of Philadelphia on the general theme "Is it worth while to be a real active follower of the Lord Jesus Christ?" The speakers were Messrs. Edward H. Bonsall, Alfred H. Grainger, Dr. William H. Jefferys and Franklin S. Edmonds. The services were widely advertised and attracted large and interested congregations. Under the active and inspiring leadership of Mr. Ricksecker the work at Darby is developing rapidly; in fact, it has practically outgrown its present accommodations and there is a crying need now for the enlargement of the present building,

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The vestry of All Saints', Torresdale have called to the rectorship made vacant by the Rev. A. R. Van Meter becoming dean of the Cathedral of St. Paul, Erie, Pa., the Rev. Percy J. Brown, who has accepted and entered in residence. Mr. Brown, until recently canon of Christ Cathedral, St. Louis, Mo., was sometime senior curate of old St. Peter's, Philadelphia, and is well and favorably known in the city and diocese. His wife is the daughter of Mr. Wilfred Powell, for many years the British Consul-General in Philadelphia. Mr. Brown is a graduate of the University of Pennsylvania and of the Philadelphia Divinity School.

The Rev. Frederick J. B. Keable, sometime rector of St. Luke's Church, Bustleton, has accepted an election as associate to the Rev. Carl E. Grammer, D.D., at St. Stephen's Church, Philadelphia. Mr. Keable is an Englishman by birth, but has been in this country since 1889. He received his theological training under the late Bishop Huntington at St. Andrew's Divinity School, Syracuse, N. Y. After service in the Diocese of Central New York he was from 1904-09 vicar of St. Timothy's Chapel, Eighth and Reed Streets, Philadelphia. Since 1909 he has been in charge of St. Luke's, Bustleton, where he has done a notable work as a pastor and organizer, manifesting singular capacity for winning the friendship and confidence of the men of the community. In 1908 he was married to Miss R. Ethel, only daughter of the late John Bender Whidden, of Philadelphia. On the evening of January 19th Mr. Keable was the guest of honor at a banquet tendered him by the men of St. Stephen's parish. His present address is "The Lyndhurst," Sixteenth and Green Streets, Philadelphia.

An experiment of considerable interest has been begun at the Church of the Holy Apostles, Philadelphia. Study groups are being formed which, under competent leaders, are to devote themselves to pertinent topics such as Social Service Missions, Church History, Prayer Book History and Doctrine, American Literature, Present-day politics, etc. The novelty of such groups as a part of parish activities lies in the fact that the clientage of the groups will be general rather than particular (as in the case of Teacher

Training Classes) and also in the range of the subjects offered to would-be students. Beyond a nominal enrollment fee of fifty cents and the purchase of the text-books, there is no expense attached. These groups should prove an effective agency in extending the influence of the Church of the Holy Apostles in its neighborhood.

On Christmas Day and the two Sundays following the entire St. Cecilia Mass by Ch. Gounod was rendered at the Church of the Ascension, Broad and South Streets, by the large vested choir of the church under the direction of Henry L. T. Ullrich, organist and choir-master.

A tablet has been placed in the Church of St. Luke and the Epiphany, South Thirteenth Street, in memory of Dr. Charles Lester Leonard, who was the first man in this city to make experiments with X-rays. The inscription follows:

To the Glory of God
and

In loving memory of
Charles Lester Leonard, A.M., M.D.,
Born December 29, 1861,
Died December 22, 1913.

"The cup which my Father hath given me,
Shall I not drink it?"

Concerning the work of Doctor Leonard, the Rev. David M. Steele, rector of St. Luke's, said:

"He was the first man here to use X-rays. Like so many others, he did this without understanding the danger and became a victim of cancer as a result. The tablet has been erected by the widow, who is in England."

According to custom, Bishop Rhinelander has arranged a series of Pre-Lenten Conferences, designed especially for thoughtful laymen, though some have been appointed at hours which it is hoped will make possible the attendance of the clergy. In view of questions recently at the forefront hereabouts, the conferences will be devoted to the subjects of the "Incarnation," the "Church," the "Sacraments" and the "Ministry," treated successively in the order named. The dates and places are: February 17th, St. Mary's Church, West Philadelphia; February 24th, Calvary Church, Germantown; March 2d, St. Simeon's Church, Ninth Street and Lehigh Avenue; March 6th, St. James's Church, Twenty-second and Walnut Streets, the Pre-Lenten service for the clergy.

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The alumni and former students of the General Theological Seminary residing in and about Philadelphia have arranged for a reunion at the Church House Tuesday evening, February 8th, with Dean Robbins as the guest of honor. Supper will be served at 6.30 P.M. Rev. Messrs. Sanderson, Dennison, Wright, Noble and Walenta compose the executive committee of the local association.

The Sons of St. George attended service in a body in the evening of the Second Sunday after the Epiphany at St. Andrew's Church, Thirty-sixth and Baring Streets. The service marked the successful efforts of the local order to complete its proportion of the "Edith Cavell Memorial Fund" and the sermon of the rector, the Rev. W. J. Cox, dealt instructively with her personality and work.

Our Diocesan Commission on the "Proposed Pension System" has been in close touch with headquarters in New York City and are preparing to push the campaign here to raise our pro rata share of the "accrued liabilities" as speedily as possible. Bishop Lawrence, the chairman of the Joint Commission of General Convention, has secured the interested co-operation of a number of the influential Churchmen of New York and is vigorously campaigning. The Bishop has appointed to our Diocesan Commission the Rev. N. B. Groton to take the place made vacant by the removal from the diocese of the Rev. A. R. Van Meter.

The Convocation of Norristown will meet February 3d as the guests of St. Peter's Church, Phoenixville.

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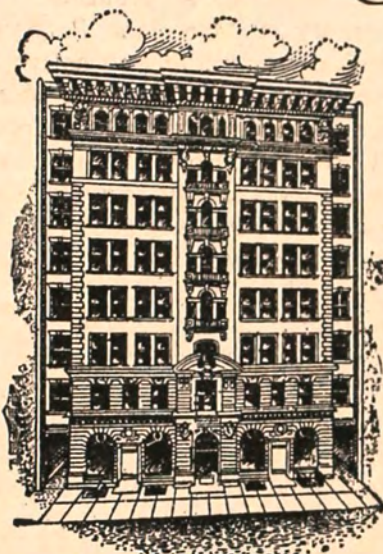
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In Emmanuel Church, Holmesburg, the Rev. Sydney Goodman, rector, there was unveiled on the Sunday after Christmas at Evensong, a beautiful window in memory of Miss Jane Pattison, a long time communicant and active worker in the parish. The window, which is from the D'Ascenzo studios, has for its theme "Christ in the Home of Mary and Martha," and is most artistic and effective in every way. The funds which made it possible came from Miss Pattison's pupils and a group of loving friends. The service of dedication was conducted by the Rev. E. J. Humes, acting for Bishop Rhineland who had unexpectedly been called to Washington.

A unique service was held in Holy Innocents, Tacony, on New Year's eve for the people of the town. A reception with light refreshments was held from 9.30 to 10.30 in the parish house. This was succeeded by a service of the church, lasting till midnight, the addresses being delivered by the Protestant ministers of Tacony. Of course there was a large attendance.

THE CLERICAL BROTHERHOOD

A Phase of the Divorce Problem

At its meeting on Monday, November 29th, the Clerical Brotherhood was favored with an address on the above subject by Mr. Francis A. Lewis which was of more than passing interest. Purposely avoiding the discussion of the question from the academic standpoint and omitting altogether any arguments to be drawn either from Scripture or statistics, the speaker dwelt upon six possible ways in which the divorce evil, as now existing, might be considerably modified. Mr. Lewis' suggestions are so clear and to the point that we feel sure every reader of THE CHURCH NEWS will be glad to know them. We regret that it is but the barest outline for which we can find space.

"Whatever our convictions may be on the general subject," he remarked, "we must bear in mind that it is a con-

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dition and not a theory with which we are confronted. Our duty, as Christian men interested in safeguarding the morals of society, is to discover ways in which we may at least abate the evil. Possibly this is not the time, when men's minds are so filled with other things, to put active measures into operation. *But it is a time for thought*, and on such a subject as *this to accomplish anything worth while we must think straight*.

"Looking at the question from the practical and legal standpoint, I venture to leave with you six things which are feasible, and which if done (perhaps not all at once, but sometime) would help wonderfully:

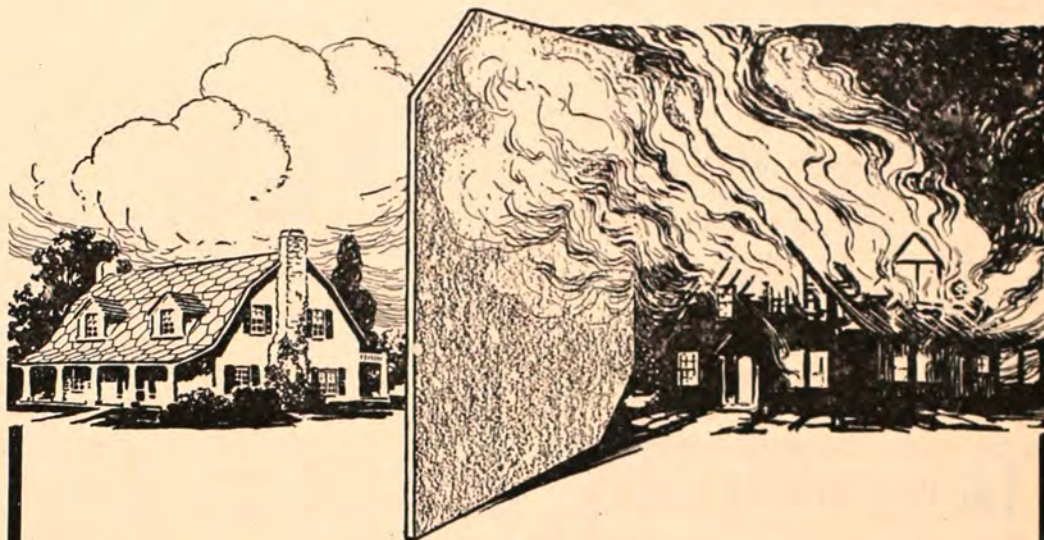
"First: While I have not always thought so, today I am convinced that we must have a national divorce law, administered by the Federal authorities.

"Second: Until this time comes (if it ever does), the commonwealth should be personally represented in every divorce proceeding. At present only one or both parties in the case are represented; the state as such never is.

"Third: The problem in divorce is largely concerned with the remarriage of divorced persons. With this the Church should have absolutely nothing to do. If it is to be allowed at all, it should be left entirely to the state, the source from which the divorce has been obtained. The Church should keep out of it altogether and quit soiling her hands.

"Fourth: The number of remarriages (after divorce) might be considerably reduced by imposing a time limit. As it is now, A. gets a divorce because of B., and almost as soon as the ink is dry on the legal papers they rush off and get married. Even if permitted at all, the law should forbid any remarriage after divorce inside of a year. Time and reflection work wonders.

"Fifth: Technically, many of the 'causes' in divorce cases are 'crimes.' (The one which our Church admits of course is. Some of the others which in Pennsylvania or other commonwealths are admitted as 'pleas for divorce action' ought to be—if they are not now—on the statute book as 'punishable offenses.') Why not make it a law that, if such are found sufficiently proved in the divorce proceedings to warrant the granting by the court of a decree of divorce, the guilty party shall at once be handed over to the district attorney for prosecution in the criminal court and, if found guilty,



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sent to jail? This, in most cases, would end the all too common collusion on the part of persons seeking divorce.

"Sixth: One of the factors in the divorce evil as we now have it is the secrecy enveloping the proceedings. We should demand publicity in these cases. I would insist that all divorce cases should be tried before a jury in open court; and that the papers in the case be as accessible as any other legal documents. Of course, it would be very nasty, but am sure it would greatly reduce the number of such cases.

"No new legislation on this subject to facilitate divorce should be tolerated in this state. Much that is now on the statute books should be repealed or greatly modified. Every precaution should be taken to avoid collusion of the parties seeking a divorce. Whatever our personal conviction on the general subject may be, we can all unite in this: *if any divorces are to be granted the getting of them must be made as difficult as possible, not easy, as is the case today.*" B. S. S.

The Social Service Commission has received a letter from the Philadelphia Housing Commission asking for co-operation in their endeavor to secure proper sewerage of the streets in the congested districts which have been, up to this time, neglected. There are still thirty or more miles of streets in the built-up areas of the city that are without sewers. On such streets the Department of Health states that there are about 7,000 houses. When we stop to consider what this means we realize the necessity of doing away with such conditions, especially when we are informed that about 35,000 persons have to put up with the insanitation contingent upon a lack of under-drainage, and that in the immediate vicinity of such areas fully 50,000 more persons are subject to the risks of ill-health which such inadequate equipment presents. In other words, between 75,000 and 90,000 people will have more sanitary surroundings if we can persuade the city to build sewers in these streets.

The discussion of Social Service work formed a vital part of the meeting of the Synod of the Province of Washington in Richmond, Va., this past month. On the afternoon of Wednesday, November 17th, the Synod convened as the Provincial Board of Social Service with an interesting programme.

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quoted from a strong address on "The Churchman as a Citizen" at the opening meeting of the Church Club on October 25th, by Mr. H. D. English of Pittsburgh, a member of the Board of Social Service of the Province of Washington:

"This is the wealthiest country on the face of the globe, cities like Philadelphia and Pittsburgh largely contributing to this vast wealth. Robert Hunter says that there are 10,000,000, and probably 15,000,000, persons in abject poverty in this country. One-third of the population of New York apply for public charity in seven years. One person in ten who dies in Philadelphia and all our large cities is buried in a pauper's grave. There are 1,250,000 wage earners, costing this country \$220,000,000 a year for their support, who should and could, under proper social conditions, have laid by enough to support themselves. There are 3,127,000 widows in this country sixty-five years old and over, 32 per cent of whom lack the necessities of life and 90 per cent the comforts. There are 7,000,000 women compelled to earn their living. There are 1,990,225 children ten to fifteen years of age, making a living who ought to be in school. We are supporting about 1,000,000 dependents and delinquents in institutions. There are 18,000,000 wage-earners in this country whose average income is about \$433 a year, while the minimum income for the support of a family should be at least \$600. In fact, we have millions of individuals in this country who, as an English writer has said, are not as well cared for as a horse, because there is hardly a horse in this country that is not sure of his daily food and sufficient care of his body to make some working efficiency possible; while there are millions of persons here ill-fed, ill-clothed, out of employment, and there are 3,000,000 persons in this country constantly ill.

On the other hand, we are spending directly \$2,300,000,000 for liquor and probably enough more on account of the indirect cost of this traffic to bring the total up to another \$3,000,000,000. We are spending \$1,000,000 a day for movies, patronized, they tell us, by 10,000,000 people daily, and a total of \$1,000,000,000 for amusements—\$100,000,000 is said to be for golf alone. We are spending an equal amount for sickness and medicine, a large part of which could be saved. We are spending \$800,000,000 for jewelry, \$600,000,000 for crime, \$450,000,000 for

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war and pensions, \$1,000,000 a day for candy; and we are burning up in fire waste, largely preventable, \$250,000,000 a year. Commercialized vice, with its consequences, is said to cost New York \$75,000,000, and the country directly and indirectly over \$3,000,000,000. If these figures are not accepted, it is authoritatively stated that the cost of this traffic in women and virtue for New York, Chicago, Philadelphia and Pittsburgh alone equals \$100,000,000 a year.

Let us set beside these figures what we spent last year for schools, churches and other constructive agencies, and when we strike that balance perhaps as Christian citizens we can see the job is big enough for the biggest minds and important enough to engage the efforts of every one-talented citizen as well.

Only \$600,000,000 are spent annually for schools, churches and other constructive agencies.

We spend vastly more to keep up the human failures than is used to develop the human assets. Are you interested as Christian citizens in the statement that it costs the United States \$1,100,000,000 each year for police courts of justice, prisons, charities and correction and similar forms of self-protection against evils already allowed to exist? Some job for real Christians as we enter the twentieth century, is it not?

IT ISN'T YOUR CHURCH IT'S YOU

(This is clipped from the PARISH MESSENGER of the Church of the Saviour, Philadelphia, which in turn took it from a Virginia newspaper. We have substituted the word "church" for "town" as the original has it.—EDS.)

If you want to live in the kind of a church
That's the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll find elsewhere what you left behind,
For there's nothing that's really new;
It's a knock at yourself when you knock
your church,
It isn't your church—it's YOU.

Real churches are not made by men afraid
Lest somebody else get ahead:
When everybody works and nobody shirks
You can raise a church from the dead.

And if while you make your personal stake
Your neighbor can make one, too;
Your church will be what you want to see,
It isn't your church—it's YOU.

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HONOR TO WHOM HONOR IS DUE!

Through a misunderstanding, discovered too late for correction, the financial report of St. John's Parish, Norristown, a year ago, unfairly represented the giving capacity of the congregation in regard to the apportionment for General Missions. In the schedule of parochial apportionments for the year 1914-15, that parish was asked to give, as its share, the sum of \$1,323.11. After that calculation was published, the committee in charge went over the data upon which it was based, with the rector of the parish; and as a result became convinced that, had it not been for the unfortunate misunderstanding of the report, this parish would not have been asked to assume a larger share than approximately \$940. The committee promised to publish this fact at the end of the missionary year, in plain justice to the parish and its rector. As a matter of fact, St. John's *overpaid* the amount that could fairly be asked of it, having remitted for the year the sum of \$1,010. It is only proper that the diocese should know of this and accord to St. John's congregation and its rector the honor of deserving to appear *unconditionally* among the list of those parishes which "have completed their apportionment."

For the Committee,

WALTER A. MATOS,
GEORGE G. BARTLETT,

THE DEACONESS HOUSE

An Opportunity not to be Missed

At the annual meeting of the Church Training and Deaconess House, held on November 23d, in the Church House, it was urged by all those present, that it should be made known throughout the Diocese that our Church women are invited to attend the classes held at the school on the Bible and Church History, free of any charge. This is a wonderful opportunity to which our Church women are welcomed, and by means of which they can become far more efficient Bible scholars and teachers, and also learn more about the Church and why they are Church women. Bishop Rhinelander presided. After the reading of the report of Deaconess Carter, Head Deaconess and Housemother, and the reports of the Board of Managers, treasurer, and associates, all the officers and Board of Managers of the school were re-elected to serve for the coming year.

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BOTH PHONES

St. Matthew's Church, Eighteenth Street and Girard Avenue, was called upon to mourn recently the loss through death of Mr. James B. Sword, to whom the rector pays the following beautiful tribute in the current issue of the parish magazine: "He was an artist of no mean merit, kindly and gentle in his spirit, but it was in his effort to reproduce Da Vinci's great picture of the Last Supper that he realized his largest inspiration. The result of it is on the walls of our chancel and will long remain a parish treasure. It is a great ambition in the heart of any man to leave to posterity a picture of the Christ; and through this masterpiece, Mr. Sword will long tell to the generations who worship here his winsome conception of the strength and gentleness that shine out in the face of Him, whom, to know aright, is life eternal."

At a recent meeting of the vestry of St. Paul's, Chestnut Hill, it was agreed "that the decision of some years ago relative to the erection of a new church building should now find expression in definite action." This agreement is conditioned upon the financial encouragement it shall receive from the congregation. St. Paul's for some time has enjoyed the unique distinction of being the only one of our churches in Germantown still using its original building. The needs of today and the prospects of the future imperatively demand a change.

Its Patronal Day was fittingly observed by the parish of St. Clement's, Philadelphia, beginning with solemn Evensong on the eve of the festival, when the Rev. T. S. Cline, of Mt. Airy, preached the sermon. At this service there was an imposing procession, when the beautiful banners of the parish were used. On St. Clement's Day there were celebrations at 6, 7 and 8 A. M., followed by Choral Eucharist at 11, with the Rev. Dr. Mockridge of St. James's as the preacher. A large number of clergy were vested and took part in the procession and the church was thronged. The choir, under the capable leadership of Mr. Henry R. Fry, rendered a fine programme of music. The annual parish tea, which was largely attended, rounded out the observance.

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as used by the

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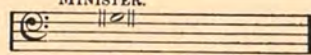
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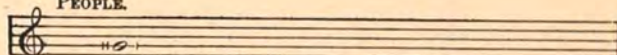
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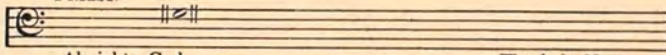
Almighty and most merciful Father.

PEOPLE.



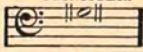
We have erred and strayed from Thy ways like lost sheep*
We have followed too much the devices and desires of our own hearts*
We have offended against Thy holy laws*
We have left undone those things which we ought to have done*
And we have done those things which we ought not to have done,*
And there is no health in us*
But thou O Lord have mercy upon us miserable offenders*
Spare thou those O God who confess their faults*
Restore thou those who are penitent*
According to thy promises declared unto mankind in Christ Jesus our Lord.
And grant O most merciful Father for His sake*
That we may hereafter live a godly* righteous* and sober life*
To the glory of thy holy Name*

The Absolution.
PRIEST.



Almighty God Thy holy Name.

MINISTER.

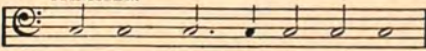


Our Father,

PEOPLE.

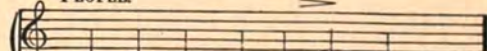
Who art in heaven* Hallowed be thy Name* Thy kingdom come* Thy will be done on earth as it is in heaven* Give us this day our daily bread* And forgive us our trespasses* As we forgive those who trespass against us* And lead us not into temptation* But deliver us from evil* For thine is the kingdom, and the power, and the glory* For ever and ever*

MINISTER.



O Lord, o - pen Thou our lips.

PEOPLE.



And our mouth shall shew forth Thy praise.

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Bishop of Pennsylvania

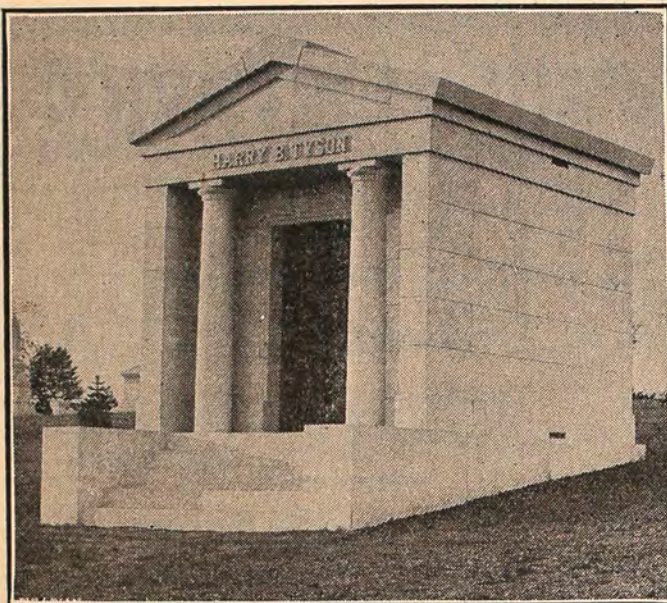
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